

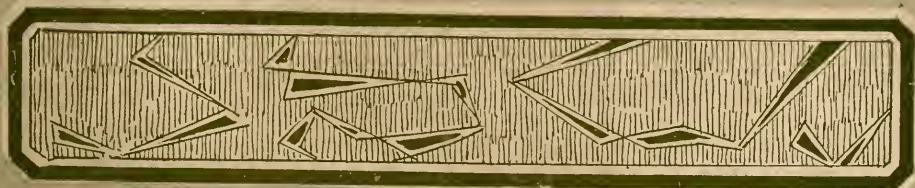


# IMPROVEMENT ERA

Vol. XVI

SEPTEMBER, 1913

No. 11



ORGAN OF THE PRIESTHOOD QUORUMS, THE YOUNG MEN'S MUTUAL  
IMPROVEMENT ASSOCIATIONS AND THE SCHOOLS OF THE CHURCH OF  
JESUS CHRIST OF LATTER-DAY SAINTS

PUBLISHED MONTHLY BY THE GENERAL BOARD AT SALT LAKE CITY, UTAH



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"Never tell all you know; save some thoughts for seed."

"If I cannot do great things, I can do small things in a great way."

"A man who speculates, however carefully, with money which was confided to him as a trustee to keep safely, not to use, is a pal of the burglar,—only more wicked, because he betrays a trust."—*Wilbur F. Crafts*.

A friend of the ERA writes: "He who blows tobacco into my face insults me. Why not have a law, at least an unwritten law, prohibiting smoking in public places? This would not infringe on the rights of the smoker, who may smoke if he wants to but not when it annoys the public."

In the *Rio Grande Service Gazette*, a monthly railroad publication, B. F. Bush, President of the Missouri Pacific Railway, says: "We never lose anything by loyalty to the interests we serve. Loyalty is a solemn obligation every man owes his employer. It not only raises his own standard of manhood but it elevates the esteem in which he is regarded by others. Practically every successful man has been loyal; few, indeed, who are not, have ever made even a commonplace mark in life, and none has ever succeeded in commanding the respect of his fellowmen."

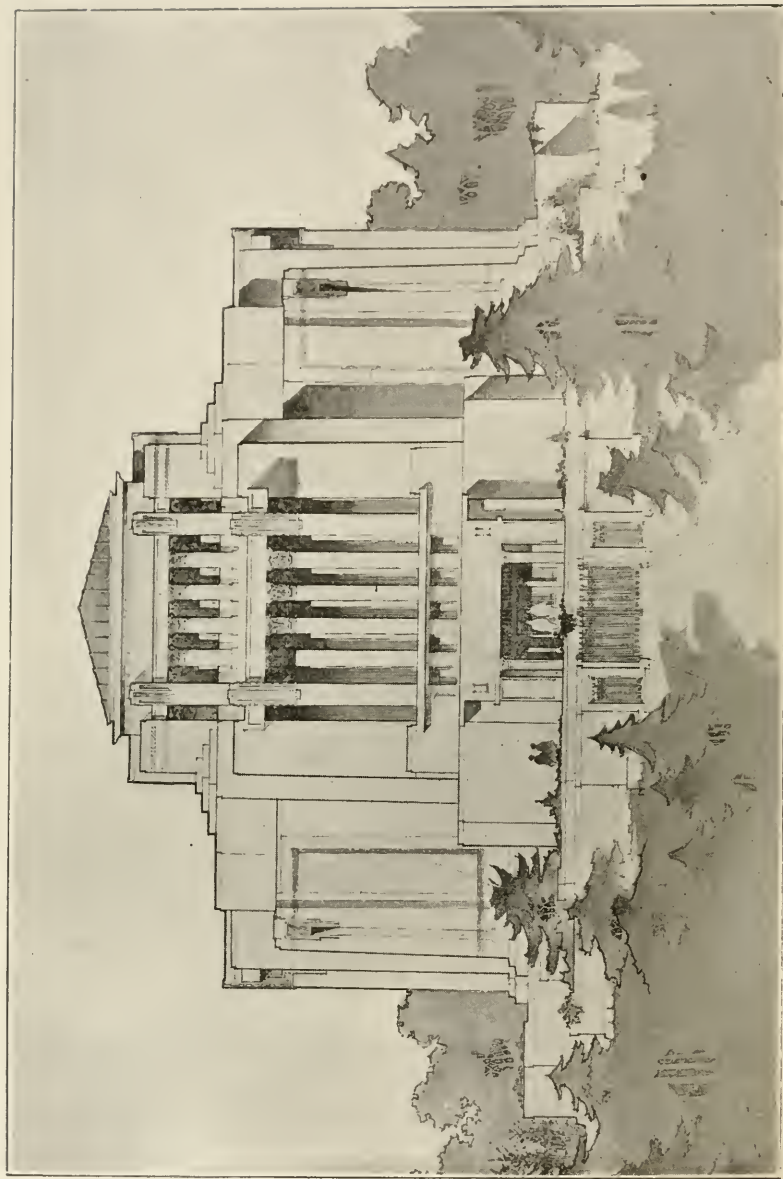
A story is told of former Senator Voorhees, of Indiana, who in a speech he made some twenty years ago against a prohibitory amendment, asked the following question: "My farmer friends, what is to become of your great corn crops in this country, if prohibition is to be adopted?"

An old democratic farmer arose and said: "Do you really want an answer to that question, Mr. Voorhees?"

"Yes, my friend," said the senator, straightening himself to his full height, "I am seeking for information."

"Well, then," replied the farmer, "I will tell you what we will do with our corn crop. We will raise more pork and less hell!"





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The site was dedicated July 27, 1913, by President Joseph F. Smith.



# IMPROVEMENT ERA

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## Poetry and its Mission

BY ORSON F. WHITNEY.

I have never seen nor heard an adequate definition of poetry. There are some things that cannot be defined in full. They are infinite, while human speech is finite, and the lesser cannot bound the greater. Setting at naught our terminologies, they refuse to be measured by our tape-lines or sounded by our plummets. "What fools these mortals be!"—one can imagine them saying among themselves—these mighty themes or ideas—as they observe our futile attempts to circumscribe and interpret them, merrily laughing all the while at our discomfiture. The human mind, infinite in potentialities, is walled in by mortal metes and bounds. Man must develop to infinitude before he will be able to comprehend and express the whole truth concerning poetry and its mission.

Dryden says: "A poet is a maker, as the word signifies, and he who cannot make, that is, invent, hath his name for nothing." In other words, a poem is a creation, and the poet a creator. But what does this tell? The word "opera" is the Latin plural of opus—a work. But how much wiser are we, after hearing such definitions, than we were before? A wheel-barrow is a work—an automobile is a creation. But they bear no particular resemblance to a lyric drama or an epic poem. The case is a little different with the aeroplane, which does have the ability to soar. It is our highest work, our loftiest creation—in a mechanical way.

Poetry is defined in the dictionaries as metrical composition, or the art of making verses. Many people get no farther than that in their comprehension of the subject. To them all verse is poetry, and all other writings prose. But the terms poetry and verse, though synonymous, are not identical in meaning. One is much bigger than the other. Poetry means far more than verse. Poetry may include verse, but verse does not necessarily include

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\*An address delivered at the third annual session of the Utah Chautauqua assembly, Glenwood Park, Ogden, Utah, July 20, 1913.

poetry, the essence of which, I need hardly inform this audience, is in thought and sentiment, more than in rhythm and rhyme. These hold the same relation to poetry as a man's clothing does to his body; it is no part of his physical frame, but is necessary to make him presentable. A piece of furniture may serve its main purpose without paint, polish, or gilding; but these are generally desirable, in order to make it attractive. A poetic thought, well dressed, is all the more pleasing to the mind, and consequently all the more capable of good.

There is, however, a subtle and essential relation between poetic sentiment and rhythmical expression. The spirit must have a body, a fitting one; and the two combined constitute the soul. This is just as true of a poem as it is of a man or woman. Let it not be overlooked, either, that the sentiment is the spirit, the most important part; while the language—rhyme, rhythm and all—is only the body of the poem, necessary, not to its existence, but to its perfection, as a finished product of inspired art. Nor be it forgotten that the body without the spirit is dead, being alone. This is the case with much that is called poetry. It is all body and no spirit. Tons upon tons of verses contain little or no poetry, while prose is oftentimes replete with it. All poetry is song. If it does not sing it is not poetry, however grammatical or rhetorical it may be. All birds are not larks and nightingales.

Poetry, as a literary product, has three grand divisions—lyric, epic, and dramatic. The lyric is so called because it signifies, in general, poetry adapted to the lyre, or to be sung with a musical accompaniment. The distinguishing characteristic of the lyric is its subjectivity. The poet is singing of himself, expressing his own thoughts and emotions, as distinct from those of others. These individual expressions, however, may voice the sentiments of the multitude. The poet is the representative of his race and time—ego speaking for alter ego or the cosmos, and his inspired song, however original, is "what oft was thought, but ne'er so well expressed." For instance, what heart fails to echo that tender plaint in Tennyson's "In Memoriam:"

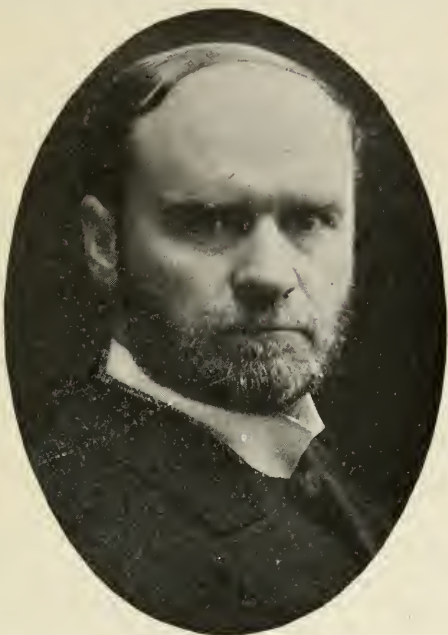
"I hold it true whate'er befall,  
I feel it when I sorrow most;  
'Tis better to have loved and lost,  
Than never to have loved at all."

In the epic poem the object, in lieu of the subject, predominates. There the poet is outside of himself, singing of externals. A narrative of heroic adventure, in verse or its equivalent, is the standard of the epic, the greatest examples of which are Homer's "Iliad," Virgil's "Æneid," and Milton's "Paradise Lost." The epic may have lyric features, and vice versa, as in the case of Dante's "Divine Comedy"—a lyric-epic from beginning to end.

At the mention of dramatic poetry, the Greek tragedies and

Shakespeare's plays come before the mind's eye as the noblest specimens of the remaining grand division of song. Here also the poet deals with externals. The drama is a story put into action—a representation, by actual persons, of men and women historical or fanciful, with imitations of language, voice, gesture, dress, and other accessories.

The highest quality that any poem can possess—be it dramatic, epic or lyric—is suggestiveness, the power to call up in the mind of the reader or auditor something beyond itself, something in advance of his or her surroundings. The proof of a great poem or a great play is its power to suggest more than the printed word tells, more than the scene and the action



ORSON F. WHITNEY

present. Most of the song is sung in the listener's soul; most of the dramatic action takes place in the mind, the imagination, of the auditor—not in that small section of space visible across the footlights.

One of the most poetic of poems is Richard Realf's "Indirection." Realf was said to be "the unhappiest of men," but he certainly was happy, in a literary sense, when he gave to the world this beautiful song:

Fair are the flowers and the children, but their subtle suggestion is fairer;

Rare is the roseburst of dawn, but the secret that clasps it is rarer;  
Sweet the exultance of song, but the strain that precedes it is sweeter;  
And never was poem yet writ, but the meaning outmastered the meter.

Never a daisy that grows, but a mystery guideth the growing;  
Never a river that flows, but a majesty scepters the flowing;  
Never a Shakespeare that soared, but a stronger than he did enfold him.  
Nor ever a prophet foretells, but a mightier seer hath foretold him.

Back of the canvas that throbs, the painter is hinted and hidden;  
Into the statue that breathes, the soul of the sculptor is bidden;  
Under the joy that is felt lie the infinite issues of feeling;  
Crowning the glory revealed is the glory that crowns the revealing.



Great are the symbols of being, but that which is symbolized is greater;  
 Vast the create and beheld, but vaster the inward creator;  
 Back of the sound broods the silence, back of the gift stands the giving;  
 Back of the hand that receives thrill the sensitive nerves of receiving.

Space is as nothing to spirit, the deed is outdone by the doing;  
 The heart of the wooer is warm, but warmer the heart of the wooing;  
 And up from the pits where these shiver, and up from the heights  
     where those shine,  
 Twin voices and shadows swim starward, and the essence of life is  
     divine.

The highest poetry is essentially prophetic—having to do with the ideal. The prophet is a poet, whether or not he be a verse-builder; and the poet must be prophetic, or he will “have his name for nothing.” A fine delineation of the poet and his mission is that given by Dr. J. G. Holland: “The poets of the world are the prophets of humanity; they forever reach after and foresee the ultimate good. They are evermore building the Paradise that is to be, painting the Millennium that is to come. When the world shall reach the poet’s ideal, it will arrive at perfection; and much good will it do the world to measure itself by this ideal, and struggle to lift the real to its lofty level.”

Anything is poetic that stands for something greater than itself. “Man,” says Carlyle, “is a symbol of God.” Why not, if the affirmation in Genesis be true, that God created man in his own image? Man’s likeness to his Maker, and his possession, in the potential, of divine attributes, is recognized by Shakespeare when he says of “the paragon of animals:” “In apprehension how like a God!” Man suggests God, and is therefore poetic—a poem incarnate.

The Gospel of the Christ is a poetic, because prophetic, scheme for human progress and exaltation. Its principles and ordinances are fraught with symbolism—the very essence of poetry. Baptism, for instance, signifies a birth—the beginning of a new life; hence it is made the doorway to God’s kingdom. Baptism is poetic because it stands for something greater—namely, the resurrection. To be baptized, or to undergo resurrection, is to be “born again.” This is poetry.

The Sacrament of the Lord’s Supper derives its sacredness and sublimity from the fact that it is emblematic and symbolical. It is not the bread and wine (or water) that signifies; but the fact that they represent the body and blood of the world’s Redeemer. Some Christians believe that the elements of the Eucharist are converted into the actual flesh and blood of Christ. We don’t all hold to that, but we may all believe, without impiety, that they are converted into poetry by their typical and representative character.

The parables of Jesus are poems, and there is nothing more

beautiful in the whole realm of literature than that simple, sublime, prose-poem of the Master's: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these."

If I were asked to define poesy, I would say: "It is a key to the symbolism of the universe. Or, to make it more clear: Poetry itself is that symbolism, and the poetic faculty is the key. God has built his universe upon symbols—the lesser representing the greater, and leading up to its comprehension; and he or she who possesses to the full this God-given and divine faculty, is or will yet be able to interpret all mysteries. By means of this power, inherent in humanity, possessed in some degree by all men, the mind can be led step by step "from wisdom on to higher wisdom," the lesser pointing out the greater, the type or promise suggesting the fulfilment, and merging into the performance, until eventually all things are known.

Herein is the greatness of the prophet—he is essentially a poet, and to him "the Gods reveal their secrets." He alone "understandeth among all the sons of men." Shakespeare is not the greatest of poets—though it may seem heresy to so declare, the world having canonized him as such. That is because of his wonderful worldly wisdom—which the world can appreciate—and his no less marvelous art of portrayal, the power of presentation. But Shakespeare is not to be compared with Christ, the model Prophet and Poet. Shakespeare tells us of this world and of the human heart—tells it incomparably; but that is as far as he can go. To all that went before, or that lies beyond, the immortal Bard of Avon is blind and deaf and dumb. There is but One—and he the mightiest of the Sons of God—who hath prevailed to open the sealed book, the poem of Eternal Life, of which he is the Author.

Some people think that the poet has no mission, that the world no longer needs him, and that poetry is obsolete, out of date. Hear what a Chicago University professor said upon this subject:

"There is no great thought, no worthy emotion, which may not be better expressed in prose than in verse today. Verse was the primitive expression of man's thought. Rhythm was the characteristic of his first crude literary efforts. Homer, Dante and Shakespeare cast their thoughts and emotions in verse because the metrical form was the only adequate method of expression invented in their day. English prose has been developed to the point, however, where it is a finer, more subtle instrument of wider scope than English verse, and poetry's chief excuse for being has been destroyed.

"Literary truth is truth to nature. Poetry is artificial and bears the deadly brand of insincerity in its form. The passing of the verse form is strikingly shown by the grip which Kipling has on the English-speaking world. His poetry is the nearest approximation to ideal prose which I know, and I think this truth is the secret of his grip.

Walt Whitman is a great literary power for the same reason. He evolved a style of verse which defied convention and sacrificed form to truth and effect. I would not decry the great singers of the centuries, but the poets of the twentieth century will follow Ruskin, Newman and Pater, instead of Milton, Wordsworth or Keats."

The best answer to the affirmation that poetry has no mission, is the fact that God continues to send poets into the world. To say that they have no business here is to charge the All-wise Sender with incompetence, if not imbecility. Poetry may be out of date with some people—so is God, so is the Gospel; but that does not prove that they are no longer needed. The inference is quite in the opposite direction.

Certain forms of verse may be out of date, and others may pass, in their turn, as words and phrases perish; but the spirit of poetry will live on, must live, no matter how often it changes its garb or varies the style of its apparel. The spirit of poesy is eternal. Like the spirit of man, it does not die when the body perishes, and like the human form, it changes not with the coming and going of the fashions. It is essentially creative, and will make for itself in the future, as it has in the past, new and varied forms of expression, in which, however, there will always be similarities, resemblances, as in the bodies of men, and in the costumes worn by them from age to age. Poetic forms, true and genuine, with the ring of inspiration in them, proclaim their divine origin more surely and more strikingly than "the apparel proclaims the man."

The reason some people have no taste for poetry, is because they can't eat it, nor wear it as a hat or coat. They are forever thinking of the body and its needs—its food and apparel. They forget that they have minds, hearts, and spirits, that must be clothed and fed lest they starve and perish. Poetry is supposed by them to represent the ideal exclusively—something impractical, or of no particular use; while commerce, politics, and such like factors and forces, stand for the practical or real.

But the poetic and the practical are not necessarily at variance; they are close kin, and ought to be firm friends. The poetic must have the practical—particularly on rent day; and the practical needs the poetic—"needs it every hour." It is the spirit-and-body argument over again. Poetry has inspired inventive thought, stimulated research, and led to practical discoveries in all ages. One of the Wright Brothers, famous in American aviation, was asked the question: "What is the chief requisite of an aviator?" He promptly replied, "Imagination," giving as his reason that the air-ship sails on an unknown sea, an untried element, and the bird man must be ready for any emergency that may arise—for any fact that fancy can suggest, that experience could possibly realize. In other words, the aviator must be a poet—or at least poetic, to insure his success and safety. The poet is imagina-



tion personified. Poesy is the air-ship of literature, and the poet—the true bird-man—who sits at the wheel as the pilot of its destinies, would be absolutely helpless without imagination—would be *nil*—would not and could not be a poet.

So far from being converted to the view that prose is a better medium of expression than poetry, I am firmly of the opinion that it is the inadequacy of prose to express some thoughts and emotions that renders poetry essential; and that its “chief excuse for being” has *not* been destroyed by the development of prose to its present state of perfection. As well might it be contended that the manufacture of business suits by some merchant tailor at the head of his craft, has been perfected to such a degree that the full dress, the army or navy uniform, the stage or court costume, is no longer essential, having been superseded by the everyday apparel of the hustling man of affairs. This would be democracy—verbal democracy—with a vengeance, equal to the wholesale abolition of titles proposed by the reverend author of the Declaration of Independence.

Language is the clothing of thought, the apparel of ideas, and varied forms and styles of expression are as necessary as different suits of dress to men and women in society—kitchen, parlor, cabinet, field, or workshop. The chit-chat of the street, the talk of the shop, may find its way into the drawing room, but it is out of place there. Nor is the polite conversation of the drawing room usually equal to the diction of a magazine article or newspaper editorial, the language of a lecture, or the impassioned periods of an oration—though one mind, pen or tongue be the source of all. As thought and feeling become more intense and more elevated, they create for themselves better and higher forms of expression; and this is what produces poetry and oratory. Poetry is condensed oratory, and oratory diluted poetry. Poetry is inherent in great thoughts and worthy emotions; it springs from them as Minerva from the brow of Jove. It is the climax of verbal expression—the *ne plus ultra* of eloquence. “All inmost things are melodious,” says Carlyle. The higher the thought, the deeper the emotion, the more apt is it to break forth in poetry. There is no loftier Spirit than that which brooded over the old Hebrew prophets, tuning their sublime harps to the music of the spheres and sending their great songs rolling like thunder peals down the centuries.

While it is true that primitive man, unsophisticated, uncommercialized, in close touch with nature and with the infinite, is poetic, it is equally true that the highest poetry is the product of culture and refinement. Whatever his natural gifts and inspiration, the poet must have a pen, a vocabulary, and the skill and taste to use them. The inhabitants of the stone age, though they had their rhythmic chants and dances, did not converse in tropes,

ballads and sonnets. Purple and fine linen were not the original materials for man's apparel. Adam's "coat of skins" came before Joseph's "coat of many colors." No untutored American Indian, African savage, or South Sea Islander, could have written the Book of Job, the Psalms of David, or the Prophecies of Isaiah. The authors of those sublime poems were not barbarians; neither were Homer, Shakespeare and Dante.

Nor do I believe that the productions of these great masters would read better if rendered into modern English by some prose writer of equal genius with themselves. I cannot believe that the songs of the future will be written in prose. To me there is still force in Fletcher's wise saying, "Let me write the ballads of a people, and I care not who makes their laws."

I find no fault with the proposition that literary truth is truth to nature, and that artificiality and insincerity are passing. Let them pass. "Ring out the false, ring in the true." But no real poetry is false. Nor can I conceive that all that is old, even in verse forms, is unworthy of preservation or present use, and that the experience, art, and methods of the world's immortal song-makers count for nothing in the presence of Ruskin, Pater and Newman's "ideal prose."

Kipling's near approximation thereto, our University friend thinks, is to be credited with the grip which that poet has on the English-speaking world. Why is it not just as reasonable to believe that ideal prose owes its excellence and popularity to its near approximation to poetry? Read Kipling's masterpiece—the "Recessional"—and ask yourselves if those inspiring stanzas, so clean cut and precise, so perfect in rhythm and rhyme, would sound better, be more impressive, or convey a clearer meaning, if recast and rendered into prose. I do not hesitate to affirm that the noble thoughts embodied in the "Recessional" owe much of their power and effect to their expression in verse form.

As to Walt Whitman, who, according to our critic, "evolved a style of verse which defied convention and sacrificed form to truth and effect," is it not a fact that he most shocks the reader by this very sacrifice of poetic form?—a sacrifice not necessary to truth, and barren of effect, except of a disagreeable kind. Whitman's crudities and commonplaces are what mar his work and prevent much of it from being poetry. We can all admire his lofty clarion note: "I, solitary and alone, singing in the West, strike up for a new world!" But who can accept as poetry this line: "I tucked my frouzers in my boot-tops and went and had a good time?" Such a barbarism might pass in an eccentric ballad of Bret Harte's or Will Carleton's, but would hardly be tolerated by Whitman's warmest admirer in a serious poet of less genius and repute. It is not poetry, it is prose—whether ideal or commonplace I leave my hearers to determine.

Whitman, like Shakespeare, is great, not because of his vulgarities, but in spite of them. When he defies conventionality, he leaves the plane of poesy and descends to prose. "The Good Gray Poet's" most serious fault, however, is not in "calling a spade a spade." It is in his defiant assumption that American Democracy—American ideas and institutions—have no ancestry; that they are indigenous to the soil. Every student of history knows better. History is the whole past, the entire procession of human events, and Americanism is but one phase of it—prepared for by what went before, and making ready for what will follow. American literature is the legitimate descendant of English literature, with such modifications as have come to it by reason of its birth and rearing in new environs and under fresh influences.

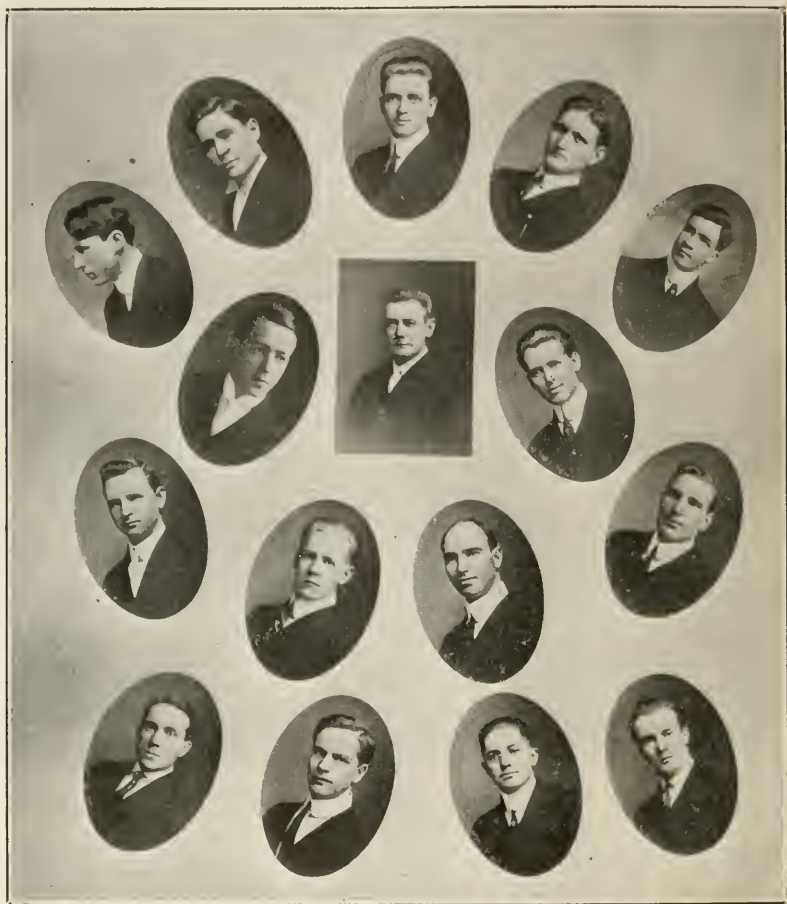
The distaste for poetry, like the distaste for religion, is one of the signs of the times. Both are neglected for the same reasons, only one of which is the false and dead forms in which they are sometimes clothed. The fault is not with the thing itself, but with the hackneyed, worn-out, method and manner of presentation. Poetry and religion are mainly unpopular because they have nothing in common with the sordid and the sensual, though they take account of and utilize to their true end and purpose, temporal things. "Among them but not of them," is the true position of this divine twain in the midst of money-worship, political chicanery, and the innumerable tom-fooleries of society. Their mission is to correct such evils, and lead the human mind and life up to loftier planes. We need not fear for poesy, nor doubt the utility of its mission, so long as we have a Mæterlinck, a "Blue Bird" of happiness, singing hopefully of "The Kingdom of the Future;" so long as we have in Rostand a silver-throated "Chantecler," to protest against the vulgar commonplace, to dispel the night of ignorance, and help with a cry of cheer the coming up of the ideal Dawn.

True poetry cannot pass. There is a virility in verse that will perpetuate it. Before poetry can die, the human heart must change—must lose its innate love of rhythm and cadence—the human heart, that pedestal of Homer's fame, that immovable basis of Shakespeare's overmastering triumph. "Our very hearts keep time," says Walter Rice. Rhythmical language is not necessarily artificial and insincere. When the great sea, with its constant surge and swing of poetic sound and motion, shall no longer chant its solemn harmonies to the answering winds and the choiring stars; when the soul of man shall cease to yearn for the infinite—satisfied with, because smothered beneath, the sordid time-servings of a greedy, godless, pleasure-loving, money-worshipping generation; when the real can make progress and attain perfection without the ideal as an incentive to righteous endeavor, then,



nor till then, will poetry be out of date, and have no mission among the sons of men.

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#### ELDERS OF THE BOSTON, MASSACHUSETTS, CONFERENCE.

"The elders in this conference represent Canada on the north and Mexico on the south, and five of the states intervening which connect the two countries. We labored in the Massachusetts conference against organized opposition during last winter. This opposition went to such extreme that liberal-thinking people are now disgusted with its unfairness, and many are inquiring into the gospel truths taught by the elders. We feel that a better future is now before us than for some time past. Elders, top row, left to right: Leland F. Scarborough, Franklin, Idaho; Heber C. Williams, Greenville, Utah; Claude A. Ellis, North Ogden, Utah; A. Wesley Millett, Mesa, Ariz.; M. C. Tanner, Ogden, Utah; second row: L. W. Richards, Ogden, Utah; Ben E. Rich, President Eastern States Mission; William J. Van Orden, Blackfoot, Idaho, Conference President; third row: Heber J. Randall, North Ogden, Utah; George F. Burton, Afton, Wyo.; Fred J. Clark, Colonia Dublan, Mexico; John E. Aagard, Fountain Green, Utah; fourth row: Cecil E. Mason, Shelley, Idaho; C. LeRoy Richens, Vernal, Utah; J. Willis Turner, Eaton, Colorado; Delbert H. Ellison, Aetna, Canada."

## Our Conception of Life \*

BY AXEL A. MADSEN, OF THE THIRD WARD, SALT LAKE CITY  
(LIBERTY STAKE)

The one problem which has confronted all mankind since the beginning of the race, and which is still the most vital and important question before the world today is, no doubt, the problem of life.

Upon the manner in which this question has been viewed and the attitude which the world has taken toward it has depended the progress of the race. To the savage, the aim and purpose of life is merely to maintain an existence and to satisfy the animal desires. Man emerged from savagery only as he was awakened to a higher conception of the purposes of existence, and was able to take a more enlightened attitude toward life. The history of the world is merely a series of concrete illustrations of this truth applied to nations. The world has had to make room for the people or the nation which has stood for the highest ideal of living.

Undoubtedly the greatest factor in determining man's attitude toward life is his religious belief. And so we

have prehistoric man deifying and worshipping fire or water or some natural phenomenon. Then, in the succeeding stages of progression, we find him bowing before some sacred animal or idol finally made in the image of man. Then adoring some being with human weaknesses but super-human power, and finally becoming Christianized, he worships a divine and perfected being.

This, in brief, is the character of the religious ideas which have brought man up to his present enlightened state. For as a

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\*The oration which won first prize in the M. I. A. general oratorical contest, Saturday, June 7, 1913.

by-product of broadened religious faith has come the development of all the useful arts and sciences known to man.

The van of progression has never been drawn by the unbeliever. One who looks upon the sublime grandeur of nature and the organized splendor of the universe and says, "this is the work of chance," who looks upon his own divinely-endowed being, saying, "I am the mere creature of accident, the hopeless victim of circumstance"—what is there to stimulate such a one to carve out a great destiny? No wonder that history shows the world has received little benefit from such, and that a nation so narrow and stultified in its range of vision has soon become corrupt and has sunk beneath the feet of a hardier and a more sturdy race. It was the sophistry of "eat, sleep, drink and be merry, for tomorrow we die," the logical outgrowth of atheism that proved the destruction of the once proud nation of Greece. At best, atheism is merely passive in its nature, but more often it is a negative, destructive force, and cannot be considered as an agent of progression. Theism is the moving power of all worthy action, and has supplied the creative element in the world.

And so, in the light of the past, we may justly conclude that religious belief is essential to man's survival and to the advancement of the race. And furthermore, if it be true, as shown by the experience of the past, that the progress of the world is determined by man's attitude toward life and that his religious belief governs his conception of life, we must regard as most vitally important and as highest and best that religion which is of the greatest practical value to man here, which extends to him the highest possibilities in life and the strongest incentive to right living.

And now, in the face of these facts, the question which comes home to us is, "How does our faith measure up to these requirements?" Using these broad general truths as a standard from which to judge, what basic fundamental principles are there in our belief which make it superior to all other beliefs and philosophies as a force in uplifting man? What is there in it which will inspire the noblest comprehension of the ideal life and offer the greatest incentive to right living that we may be assured it shall stand and endure and not be supplanted as have been the beliefs of the past by one more perfect?

In answer we may briefly reply that our faith is founded not on a far-off and incomprehensible being without form or parts, or passions, everywhere present, yet nowhere in particular, but our faith is founded on a tangible personal being with body, parts and passions, clothed upon by the glorified and immortalized perfection of Deity, who is literally our heavenly Father—the Author of our being. For we verily do believe in an "eternal progression," that we lived in the spirit world before coming here, that



this life is but one stage of progression, that we live when we die, and go on and advance and progress and gain in soul growth, moral growth, intellectual growth until finally some time, somewhere, we may become something worthy to be called divine.

By this belief man rises above the sordid gloom of mortality and surveys the order and significance of creation from the heights of eternity. And this is the one key to the knowable universe, the one viewpoint from which he can interpret his experience of life and bring all into an intelligible unity—"He must seek to see it as God sees it."

And so it is that all worldly beliefs and philosophies, while they gather about them many truths, must ultimately be outgrown and fail because they attempt to comprehend and explain the infinite universe from a merely human finite point of view. They begin in haze and end in confusion, leaving life a hopeless enigma.

But on the other hand, viewed in the higher light, the problems of life become mere stepping stones to future greatness, the trials and adversities of existence, blessings in disguise. And we come to look on life not as some unfortunate souls have regarded it as "the desert waste between the two cold and barren peaks of eternity," for this is the key to a vain and profitless existence, but we regard it as a wondrous probationary state filled with limitless possibilities that shall decide our fate for the eternities, a glorious privilege to demonstrate our worthiness to inherit immortal glory in the kingdom of our Father. The basic principle of our belief declares man to be the offspring of Deity, and commands "Stand erect; thou art in the image of God."

Through this belief, man becomes linked with eternity, and is given the assurance that by obedience to eternal laws of truth and right he may himself aspire to Deity. And he becomes not the enfeebled slave of circumstances or the passing toy of a merciless fate, but he stands a Royal Prince, the ultimate master and ruler of the forces governing the universe—an eternal being to whom all things are possible.

What nobler conception of life could there be than this? What grander or more glorious destiny could be held out to man? What stronger incentive to earnest effort and right living? It reaches from a glorious beginning to a perfected end, from eternity to eternity and can never be outgrown, for its goal is perfection. And we fearlessly challenge the world with all its belief, theories and philosophies, to produce anything that can compare with it in beauty or grandeur or as a living force in moulding and perfecting the lives of men and solving the problems of humanity.

There is none equal to it, there can be none greater. And in the onward march of progression, the high and the low, the small and the great, must one day forsake their narrow human creeds,

and flocking to our standards march onward beneath the banner which commands: "Be ye perfect, even as your Father in heaven is perfect."

### Gracie's Message

It might have been a fancy, perhaps I only dreamed,  
But Gracie, darling Gracie, appeared to me, it seemed.  
She came in light and beauty, in pleasant accents said:  
"Do not weep for me, dear papa, behold, I am not dead!"

"My disembodied spirit, this spirit you now see,  
Still lives in realms of glory, from all afflictions free.  
Papa, I fain would show you death's hidden mystery,  
Would tell you of the spirit life when from the body free.

"But this is not my province, nor can it be explained,  
'Tis only through death's portal, this knowledge is obtained.  
But this much I can tell you, to set your mind at rest,  
When death destroys the body the spirit joins the blest.

"The just ascend in glory to regions far above,  
Where all is life and beauty, affection, peace and love.  
Tell ma to cease all grieving, tell sister Lottie dear,  
Tell grandma, too, and Launie, that I am happy here.

"There all your best beloved ones, in the Elysian home,  
With patience now are waiting to see our parents come.  
And when we here shall meet you, no parting, none will grieve,  
My time has come, dear papa; good night, I now must leave."

She then with noiseless footsteps walked quickly to the door,  
Then turning threw a kiss and said, "Tell ma to grieve no more."  
Distinctly, then, repeating what she before had said,  
"Don't weep for me, dear papa, behold, I am not dead!"

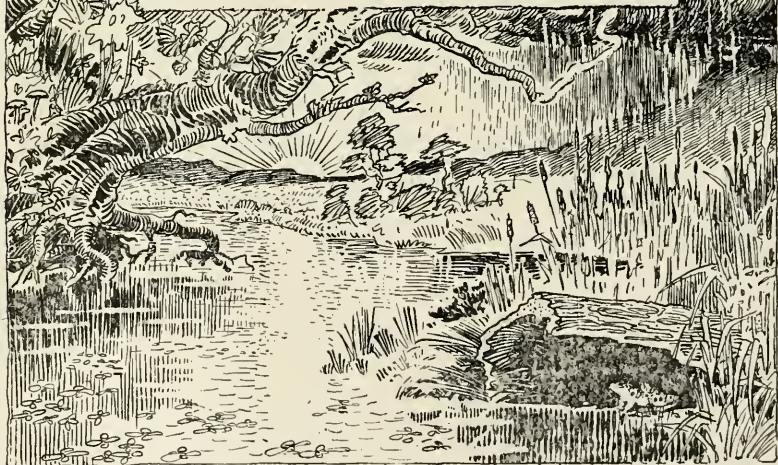
Then in a cloud of beauty, a cloud of peerless white,  
That darling, on receding, was lost again to sight;  
And thus my dream was ended, if dreaming it could be,  
And yet, I cannot but believe that Grace appeared to me.

## THE PASSING OF SUMMER.

Now pale the distant sun's low beams are shed,  
The streamlet silent in its channel glides,  
The water butter-cup all chilly rides,  
And thick the clouds come, sad and gray as lead,  
And weep their burdens o'er the mountain's head.  
The spotted frog in some dark prison hides,  
The songsters' notes now cease their rival tides—  
Now is the beauty of the summer dead.

O saddened is the path my own thought takes—  
To live again Love's Golden Dream I crave—  
No tears have I to fall, as yonder rain,  
Yet, still the Mistress in my heart is pain;  
To nature, Ah! my soul its answer makes,  
As wan the summer passes to its grave.

ALFRED LAMBOURNE.



## Department of Vocations and Industries

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### *X—About Higher Education*

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DEAR FRIEND HOWARD: Your second letter pertaining to this matter of vocations is at hand. We appreciate the interest you are taking in this department of Mutual Work, and are glad to know that you concur in the view that there is in this day unmistakable need for our young men to specialize, and that you agree with us as to the high possibilities of the western boy.

It is a satisfaction for us to know that you value a general education so highly, and to hear that you have decided to finish high school before adopting a vocation, and perhaps even before making your final selection of one. Evidently you are aware of the fact that nowadays a high school education is only the equivalent relatively of an eighth-grade schooling a dozen years ago, and that in a decade from now the college graduate may be as common among us as the high school man is today. And just as the eighth-grade person finds great difficulty in competing with the high-school man, now so common, so the high-school man is likely to encounter the same great difficulty in keeping alongside of the college graduate who is almost certain to be the average professional man of tomorrow.

In this connection, and apparently somewhat at variance with the idea just expressed, you may have seen some of your friends or acquaintances who, by choice or otherwise, quit school early and entered upon their practical careers. Sufficient success to attract the envy or admiration of you who remained at school may have attended the efforts of at least some of these persons. Now and then you may have thought that it was poor business for you to spend your time and money with teachers, classmates and books, when you might be managing your own campaign in practical life instead, and receiving money for doing it. At times, no doubt, you have even thought that you would be progressing faster and getting a firmer start in life, if you were spending the same time and effort out of school. The situation for awhile, even for a number of years, may seem to warrant this opinion. But wait a few years more, and we are certain that you will draw a different conclusion.

A local educator has estimated that every day a student spends in high school or college is worth ten dollars to him. The estimate is probably low enough. In the great marketplace of life a higher price is paid for the specialist than for the general work-



man, and among specialists the highest value is almost always placed upon the man with the highest education.

It is the final outcome that should concern us most. Many a midway station has been reached first by him who has fallen far behind at the final goal. Does it not seem reasonable to you that by remaining in school you are preparing a larger and firmer foundation upon which you can build a larger and finer structure? Certainly your laying the foundation of success for a successful end nine times out of ten is the result of a thorough and logical beginning, and this kind of beginning is usually the longest and most difficult. It may at times be very discouraging, but nevertheless it is conducive to the best results. To illustrate: Have you ever had experience in the growing of ornamental shade trees? If so, have you not observed that the hardwood varieties are very slow and difficult to get started as compared with the soft wood trees? But, when once in a good growing condition, do they not soon become finer and more handsome and of far greater value than it would be possible for their neighbors, the soft wood varieties, to become? Are we not safe in saying that—thorough preparation at the beginning followed by steady, gradual development is best and safest and certain to bring the best ultimate results, and that it is the final outcome of a young man that counts for the most?

In speaking of young men and education we have in mind here the young men who receive their general education in school and college, and do not refer to the rare exceptions who are able to pick up the equivalent outside. There are among us a number of these self-made men, but amid the easy opportunities for going to school they are becoming fewer every day.

The college graduate is excepted, of course, to continue his learning after he obtains his degree. In fact the great majority of the practical things he learns will be collected during his practical career.

Your school and college days are essentially days for training; to teach you how to observe, to think, to classify, to study, to learn and to draw fine distinctions between one course and another, weighing the arguments in favor and those against, and to help you to make a wise decision, deciding the right thing to do next.

Some of the subjects in school and college curricula may have little or no direct practical bearing upon one's career, except as they train the mind to think accurately, developing capacity to study a problem in real life, for example the problem of choosing a vocation, with power to draw correct final conclusions and to render clear and forceful expression to the same if occasion requires. In other words, high school and college will place

into your hands valuable tools for later use in the great workshop of life. And while we would not attempt to defend our present educational system in its entirety, yet we are firmly convinced that there can be no improvised system half so good for the training and development of a young man who is making his start in life.

Along with this schooling, though, there must come the practical experience necessary to digest and assimilate the theoretical. To obtain the best results, these two essentials must be mixed in right proportion.

In regard to this practical experience, from what you have said in your letters, we consider that you are extremely fortunate in that you have had to work for the money to keep you in school. This has been beneficial to you in at least three ways, namely:

1st. You have gained actual practical experience.

2nd. This earning of money by steady and regular effort has taught you the value of the dollar. Many men with splendid earning ability fail to become successful in their own financial affairs because they lack an appreciation of the value of a dollar and consequently of the thing that it helps them to acquire.

3rd. And more important still the necessity for earning money has given you the habit and ability to work. And regular intelligent work is the common ground upon which all useful and successful people stand.

Referring again to this matter of schooling, we do not mean to say that you will not obtain valuable information in school life. While training is, in our opinion, the chief benefit, yet, there comes direct information that will enlighten you and serve you well in your later career. So far as information is concerned, however, the greatest advantage will likely result from giving you a pleasant and systematic acquaintance with each of the different branches of knowledge, which even though elementary in its nature, may be increased and developed later, with comparative ease and success, because of the introduction to that subject in earlier years at school.

This acquaintance with the various subjects taught in school will broaden you by giving a comprehensive insight into the various departments of learning, so that, when you choose your own vocation and begin to specialize, you will understand other fields of activity and their relation to the one you select. This will help you to correlate your work, and will make of you a better-balanced man.

Your education is only just fairly begun when you are graduated, even with a college degree, but yet, you will have made a splendid commencement inasmuch as you have had some excellent training and gained some valuable information. This gen-

eral education will furnish you firm ground upon which to stand while specializing and in following your life's work.

In conclusion we wish to say: School and college are places of training and enlightenment. A college education is a splendid thing for those who can digest it.

These institutions of learning will teach you how to learn, and so fit you to go on with your education.

Education is a constant growth toward God, and does not end with college. It is a matter of continuous progress.

Life itself is the great school, and when you leave college you simply move to another department, perhaps to the open hallway of the great school of life, and in so doing you enter a larger world.

We wish you success in obtaining a good, general education before specializing, and desire to remain sincerely your friends,

THE COMMITTEE ON VOCATIONS AND INDUSTRIES.

By CLAUDE RICHARDS.

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## Going Home

When all the tasks are done, the work complete,  
And from the Homeland we the summons hear,  
Thrice blest are we if, like the little children,  
We fall asleep without a thought of fear.

For oft into the mind a dimming nucleus  
Of doubt there comes to mar the glorious light,  
Then, going Home is robbed of all its beauty,  
Is fraught with awful visions of the night.

And wherefore? As from tiny sleep-wrapped seedling,  
The living blossoms come forth fair and bright,  
Immortal spirit, through death's shadowy portal,  
Ascends to higher realms of life and light.

Ah, yes! When all tasks have been completed,  
May we as tired children fall asleep,  
With perfect faith that body shall awaken,  
To energy of life from slumber deep.

GRACE INGLES FROST.

## Utah \*

BY MISS LETHE COLEMAN, OF HEBER, WASATCH STAKE, UTAH

Strange as it may seem, the history of Utah antedates the settlement of Jamestown and the landing of the Pilgrim Fathers. Indeed, the finding of this mountain region began only fifty years after the discovery of America. It happened in the days when Spain was at the height of her glory, long before the Spanish had been humbled by the defeat of the invincible Armada.



LETHE COLEMAN

You are all familiar with the brilliant exploits of cruel, merciless Cortez, whose avaricious demands for wealth are but typical of the Spaniard of the time. After robbing the Aztecs of Mexico of their gold and jewels, these insatiable Spanish conquerors cast their eyes on more distant points for wealth to fill their depleted coffers. Imagine, then, with what avidity these wealth-seeking, gold-hunting bankrupts listened to Tejos, a Spanish slave, who told them of wealth unbounded far to the north. Later, when De Vaca confirmed the story of Tejos, and told definitely of the famed "Seven Cities of Cibola," where the doors and windows were framed with gold

and precious stones, the Spaniards were moved to action. With waving plumes, flashing swords, and glittering armor, Coronado, at the head of three hundred knights, marched forth to conquer new kingdoms of gold and other treasure. Cardenas, with a small detachment of this pompous band, chased the golden mirage of the western desert into the wilds of these lonely valleys. But they were doomed to return disheartened and discouraged, with the hopeless tale, no gold. These teeming mountains were not yet ready to give forth their treasure; it remained for those who

\*Delivered at the M. I. A. oratorical contest, June 7, 1913.



in future years should delve into their dark recesses to bring it forth.

These first Europeans to put foot upon the soil of future Utah saw only a barren waste where the smoke of the Indian wigwam curled upward to the sky.

This was three hundred seventy-one years ago, within a generation after Columbus sailed on his quest for the wealth of the Indies.

More than two centuries later, in the very year that Jefferson wrote the Declaration of Independence, Father Escalante, after weeks of struggle and hardship, came through the mountain passes, and was the first white man to look into the waters of Utah lake. Though failing in the object of his adventure, the finding of a shorter route from Santa Fe to California, he was nevertheless amply compensated by the joy he felt when he viewed the grandeur that lay before him; these majestic rivers flowing onward to the sea, these rocks and snow-capped summits holding converse with the clouds. And with almost prophetic instinct, he pointed out the possibilities of these plateaus and valleys as a future home of civilization.

By this time, the Spanish glory had been eclipsed by the rise of the English sun. Drake, Frobisher and Howard had driven the Spanish galleons from the sea. Thirteen English colonies in America had risen to such importance and influence that they had thrown off the oppressive yoke of the mother country, and entered upon a period of westward expansion, the like of which the world had never known.

In 1840 the American frontier stood at the bend of the Missouri river. There the pioneer had halted his march to the westward, for before him stretched the great American desert, before him stalked the savage with tomahawk and knife. Though the westward movement of the settler and colonizer was impeded, not so that of the hunter and trapper, who had forced his way across the trackless desert, and braved the dangerous foe. First among these was that famous scout, James Bridger, to whom is credited the discovery of the Great Salt Lake. Unlike Escalante, he looked upon these plains as a howling wilderness, a place to set traps, a place to get furs and skins. So sure was he that these valleys never could become fruitful that he offered one thousand dollars for the first bushel of corn grown here. Then came Bonneville, the dreamer, the romancer, who left only his name for the ancient lake.

Ten years later, John C. Fremont, following the emigrant trail through South Pass, reached the Great Salt Lake. Fearfully he pushed his frail boat through the briny waters to Antelope Island, startling myriads of wild fowl that beat the air and made noises like distant thunder.

The Rocky Mountain Fur Company put hunters and trappers on every stream and river fed by the Wasatch range. An interesting member of this band of bold and rugged scouts was Peter Skeen Ogden, for whom Ogden City was named. Cache Valley, too, received its title from his habit of caching furs and skins there. And a young Frenchman named Provost explored our own dear Provo Valley and the river that hurries through its canyon to the lake.

Following the trail of the hunter and trapper came families seeking homes, not in these desert wastes, but in the verdant valleys of the Columbia. Thus the hunter, the explorer, the emigrant came and went, but they left no town nor hamlet to mark the scenes of their activities. They left only a few bleaching bones to mingle forever with the crumbling rock and the moulding sod over which the moaning pines and sighing breezes sang requiems.

When all these had come and gone the region was still isolated from civilization, seemingly "a vast, worthless area, a region of whirlwind and dust, of cactus and of prairie dog," only a stretch of barrenness where "crept the panting lizard, chirped the cricket and crawled the rattlesnake."

Barren as it was and uninviting, this western land was soon to be the home of a band of men and women exiled for their religion. On the banks of the Missouri even now had gathered this hardy, hopeful brotherhood, who were soon to look upon these western wilds as a happy retreat from persecution. Busily they are getting together ox teams and wagons, tools and provisions for the toilsome journey. But a few days and the fond farewells have been whispered, the parting kiss has been given, the sorrowful tear been shed, and the fervent "God bless you" spoken; and hopefully, prayerfully on, on to the westward. Each morn and eve, at the sound of the bugle call, they bow in solemn supplication to their God. Each day over burning sands and trackless wastes the cumbrous ox team wends its way. Slowly it crosses the great western prairie, slower it climbs to the summit of the western hills. Clearing their way through dense and gnarled timber, the party pass through defiles and over mountains, and finally cross the rugged spurs that bring them to Emigration canyon.

Here the weary travelers halt, lift their tired heads, and gaze with tear-dimmed eyes over the mountains into the west—a lonely west, with its lake's blue waters splashing and flashing in the sunlight.

The leader raises his hand and points over this mystic scene. His voice rings out in all its majesty: "This is the place." A hopeful, peaceful look illumines each expectant face. The desert wakes! One hundred forty-three glad voices ring out in praise to God for the hope of a future home. The stars and stripes are

unfurled on the mountains, and the land is proclaimed "Our Desert."

And then began a rapid immigration across the path but newly marked. Other companies followed with ox teams and still others fared along the weary way with handcarts. Need their story be repeated? Who does not know of their hard and bitter struggles? Who has not heard of the mothers who were too weak to travel longer, and lay down in their eternal rest, of the little babes left crying for the need of a mother's care, of the aged fathers who had pulled and worked in hard places until their strength was done, and who were left in wayside graves. Who does not know of the hard and bitter struggle with the Indians? Who does not know of the dark and gloomy days that followed when the crickets covered all the land and threatened destruction to the crops, and of gulls that came to avert the imminent starvation? These and a thousand other well-known happenings were necessary steps in the redeeming of the wilderness, ere Utah could throw off her desolation and burst into glorious bloom:

So men have died and men have lived in the making of this our home. Oh, but they builded better than they knew! Could any discoverer have imagined this verdant spread of field and garden? Could any explorer have dreamed the wealth of mine and manufacture? Did any seer foresee the wondrous growth in architecture, in art, in music, in everything that brings blessings to the home, prosperity to the commonwealth, and joy to the heart of man?

Oh, Utah, our mountain home, we love thee! The song birds call, the insects hum, the ripple of thy meandering rills, are music to our ears. Thy rugged snow-capped peaks, thy flowery mountain dells, thy canyon scenes to us are ever dear. We love thy sego flower—soul emblem of thy hope, thy white-winged gull, thy songs, thy schools, thy laws!

Be it ours then ever to sing thy praise, ever to appreciate thy worth. Be it ours to honor thy laws, to uphold thy institutions, to sustain thy government.

Let the mountains shout for joy, let the valleys ring, let the hills rejoice, let them all break forth in song; let them shout and sing and be glad before the Lord, and let us not fail ever to invoke God's richest gift for thy welfare. Utah, Utah, we love thee!

# How Shall We Build this Great Empire?

Utah needs true devotion today as never before

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BY E. G. PETERSON, DIRECTOR EXTENSION DIVISION, UTAH AGRICULTURAL COLLEGE

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The time has come in the history of Utah when there should be a convention of the third generation. Such a convention would represent more scholarship, a more even distribution of wealth, a greater percentage of adherents to the productive industries, a greater freedom from the common diseases of mankind, less illiteracy, less divorce, and fewer victims of alcohol than any numerically equal body of young men and women in the world.

Such a statement while probably not capable of precise proof is a general deduction made after some years of observation and study of conditions themselves here and in other states, and after a careful compilation of the opinion of others who have given study to the situation. Utah has not been subjected to that close sociological scrutiny in the past which will be her portion in the future. She has rather been victimized by yellow journals, catering to a morbid taste on the part of some of their readers. The state and its people are still the object of much unjust criticism. Yet the careful opinion of many visiting scholars has been recorded in testimony of the fundamental virtue which is in this state in high degree. It is recalled that, in a convention of sociologists during a discussion of the causes of the decline of the rural church, the statement was made that Utah represented the highest degree of efficiency in America, today, of a rural church organization. The statement is likewise recalled that in agriculture, Utah has contributed a large share to the nation. Irrigation and dry-farming have been given here a keen study and an organized development. The West owes much of its industrial development to this State and its people. Medical examinations in Utah gymnasiums show a remarkable freedom from disease on the part of the youth. Criminal records are again a strong testimony to the integrity of the state.

A convention of the third generation would force a recognition of these things. There would also be revealed by such a convention an apparent lack of stability and unity of purpose such as was possessed by the founders of the state. This apparent wavering is a symptom only of the readjustment of a great social



body to an age more keenly analytical and more violent in its transformations than any age which has gone before.

Each year young men of Utah are coming back to the state laden with the scholarship of the world. Harvard, Cornell, Columbia, Chicago, and the colleges of the national capital, have a heavy enrollment from Utah. And almost universally, honors in scholarship have gone to these men. In Cornell University, in one year, there were six Utah men, four were members of the honorary scientific fraternity, one represented the University in debate and was a member of the undergraduate honorary fraternity, three were made instructors of the University faculty and one made assistant professor, all after two years of study only. Other universities show similar records. Each year likewise hundreds return from two or three years observation in the farthest corners of the world. And all bring much of the spirit of the age, the tireless scrutiny and questioning. All have seen a world troubled by its visions. All have seen this fretting manifest itself in outbursts of wantonness scarcely surpassed even in dark ages. The deplorable decadence of home life in the heart of civilization, these men have seen.

Here then is centered as nowhere else a variety of experience and study, tending, if properly sensed and guided, to give the state a wonderful soundness of judgment and tone in development. What shall become of this rich observation and experience? How shall this great mass be unified for the good of the empire? The first, step, undoubtedly, is a recognition of the power which does reside here. The second step must be, it seems, the arbitrary organization of that power toward the ends desired. The various associations in the church furnish an organization through which every whit of scholarship and experience can be utilized to the fullest extent.

Where we err is in not realizing the tremendous power which resides in ourselves. We err temporarily in being more or less distracted by the very wealth of power we possess. We conceive, sometimes, that we are units instead of being parts of a great unit. We muse over the things we know, and feel too seldom the compelling call to weld our influence with the influence of others in the interest of advancement. We have been given some luxury by our fathers; we are prone to become mere philosophers rather than, as were they, workers.

There are complex problems in political economy, in social service, and in education, the solution of which will be a glory to any commonwealth. Utah should and will lead. Yet Utah does not now sense fully the greatness of the opportunity or the wonderful aptitude the State has through its unequaled citizenship and organization for the working out of the most intricate

human problems. The young men and women too often forget *a perfection of plan is already here!* We forget that we are not living nearly equal to this perfection of plan. And we sometimes subconsciously falsely assume credit for what we possess. We will know that our glory is in the work we do. The plan is a gift, for which no credit is due us.

The time has come for a reformation of our ideals, and a more compact organization of our power arbitrarily towards definite goals.

LOGAN UTAH.



STAKE SUPERINTENDENTS Y. M. M. I. A.

Top row: George W. Flamm, Fremont stake, Idaho; Robert B. White, Beaver stake; Asael Allen, Hyrum stake, Utah; second row: William K. Davis, Union stake, Oregon; James E. Moss, Granite stake; James M. Thomas, North Weber stake; bottom row: Albert Collard, Emery stake; Charles N. Broadbent, Wasatch stake, Utah.

# Little Problems of Married Life\*

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BY WILLIAM GEORGE JORDAN

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## XXIII—*Comradeship in Married Life*

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There is but one real reason, but one justification for marriage, and that is—love; all the other motives are not reasons, they are only excuses. Those who start in married life with a good capital of love feel that they have an absolute guarantee of harmony and happiness that will endure through all their years, but if they depend solely on love they may find they are exhausting their capital instead of living on the interest and may soon become bankrupt of love. But love alone is too fine, delicate and emotional to stand the constant hard usage of daily life. Like gold, it is better and stronger when alloyed; love should be made sturdy and lasting, reinforced, strengthened and intensified in its power to resist wear. It is only when alloyed, or blended, with comradeship and trust that it is at its best.

The truest, sweetest and happiest marriages are those of two who just are wedded sweethearts and good chums. With this duality of condition and trust that keeps their atmosphere pure, clear, bracing and wholesome, all sources of discord are neutralized, all joys are doubled by sharing, all sorrows lightened by mutual sympathy, comfort and inspiration, and all problems solved in the sweet sacredness of conference, with the united wisdom of both ever at the command of either, needing no outside referee.

Success in married life does not require heroic spectacular qualities possible only to a few chosen ones, the elect of the earth; it needs only loving comradeship and confidence, a little self-control, courage, kindness, unselfishness, cheerfulness and just daily patience along the way. It does not require wealth, for often the poor are the happiest and most contented. It does not demand intellectual powers and fine education, for two aged lovers, hardly able to read, may sit together in the sunshine by a cottage door at even-tide, finding all their world in each other's eyes, telling their beads of sweet memories of past joys and of sorrows outlived, and as her thin worn hand rests lovingly in his, there seems a benediction of calm peace and consecrated love that makes mere intellectual wisdom seem worthless by contrast.

There are some who tell us the qualities necessary in husband and wife. The long inventory sounds like an unabridged dictionary of all the virtues and one can imagine the saints blushing

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with shame at the sudden realization of how far short they are of this perfection. It seems like a test-examination for a front seat in paradise and few of us would get more than a nine per cent rating on an honest marking.

Let us be thankful that two who are just human and with all their faults, foibles and failings can have happiness if they determine to have it and pay the price in thought and effort. It is not a gamble; it is a certainty if both determine to do their best and work in union and unity. It does not mean a life unclouded by trial, sorrow, or suffering, but a home filled with love and peace, a rest and a refuge where no real discord can long throw darkening shadows.

Comradeship is one of the strongest ties of married life. Comradeship is friendship in a negligee suit; it is free, near, trustful, comfortable, familiar and intimate. It has a basic respect that makes formality out of place, and pretense and pose seem treason; the two are their natural selves, spontaneous and unrestrained except by that respect for each other's individuality that makes each careful not to wound or offend the other.

Comradeship between husband and wife is the finest type of friendship, for pulsing through it is the constant current of love, tenderness, sympathy, nearness, dearness and closer communion of interests, that ever vitalizes, intensifies and freshens. Comradeship gives to each a finer, truer understanding of the other that comes, not from the mere observation of acts and of moods, but from glimpses into the depths of each other's thought, the revealings of standards and ideals, the unconscious confession of hopes, fears and longings and restless ambitions that are hidden forces struggling towards expression like the root of a plant seeking to penetrate the soil and reach the light. These come only in easy conversation where there is no thought of talking for effect, no sense of being on dress parade.

When the two are real comrades the wife is interested in the hobbies, games, business, friends and politics of the husband. She may not see what fun he can have knocking a little ball over the landscape and then poking round a big field to find it, but if golf gives him any real pleasure she is glad, and is interested, and wants to understand. Politics may seem to her just something we pay office-holders to manage, but if he sees anything in it she is pleased to give him a chance to let her in on the puzzle.

Her talk about their friends, her clothes, her reading and the hundred trifles of gossip and comment that may appeal to her he hears with genuine interest, not with that condescending tolerance that some foolish people, unconscious of how much they might learn, employ in listening to some little toddler who wants to talk. He has always rather sniffed at women's clubs, but when she joins one, and is appointed on the committee, and has been scheduled



to write a paper, he is pleased to talk it over and dig up some gems of material from the mine of his masculine wisdom, just to help out. They criticize some book she has been reading as she tells him the story, or perhaps she has read it aloud to him after dinner, and though she may think the hero a demi-god and he calls him a pompous prig and they grow a bit enthusiastic and finally laugh at each other's view, their non-agreement really does not make the least difference, you know, for this is just—comradeship.

With this spirit of comradeship there is never any thought of settling the question of "who is boss?" for such a question never arises. When a problem comes up before this home supreme court, they have a quiet little earnest session and if they do not see the issue from the same point of view, by concession and compromise the one who has thought most deeply on the subject, who feels it most intensely or who is most affected by it casts the deciding vote.

Comradeship inspires tolerance and throws little peculiarities into the shadow; it ignores or obscures petty failings as of no real consequence; it concentrates on the fine sterling qualities and forgives and forgets the little mortgages. Love oftentimes is exacting; in its intensity it may place undue importance on a trifle and be seriously disturbed at a flaw or failing that seems a scar on a noble character. Comradeship helps love to a more human view, a saner, wiser charity in judging. A man says of a friend of whom he is genuinely fond, "he is a bully good fellow," and all the emphasis of his heart goes into the words and atones for the phrasing; he knows his friend's failings but loyalty minifies their importance, the eyes are trained not to see, the lips keep silence.

In his bachelor days the husband may have had some friend tried and true who was dear to him, whom he trusted as one good man does another. If the golden light of some success or prosperity threw a glow of radiance across his pathway an involuntary smile brightened his face as he thought how pleased his friend would be to hear it, how unselfish would be his sympathy, how hearty would be his congratulations; he could bank on his friend's happiness just as certainly and absolutely as if his own dear mother were listening to the story and eager for every word of detail.

If the hand of sorrow pressed heavily on his soul, and the night of doubt and fear settled down on his life, and the ship of his great hope had sunk when it was almost in port, and he faced failure and defeat, he knew one who would be unchanged, whom he could count on to the very end. And when some problem affecting the welfare of either had to be solved it was the problem of both and they would stay up half the night to settle it like a jury locked out until they came to a verdict and they put together

their wisdom just as they had often pooled their meagre funds when the exigencies or need of the one became the privilege and glad opportunity of the other.

When this instinctive impulse to confidence is carried into married life and the heart and the lips and the outstretched arms turn to the wife as naturally as the magnetic needle finds its north, with the truest comradeship made greater and finer by love, then married life has no real problems that the two, united and in union, cannot solve.

Comradeship holds the spectre of monotony at bay. With two ever bringing their best sweetly to each other, as a little child carries to its mother a wayside flower it has plucked, just because it is most natural to bring it to her, there is little fear that their days will be long or that they will hunger for change from each other, when they are finding this change in each other and with each other. Whatever tends to lessen their comradeship and to decrease their dependence on each other is a menace to their happiness.

One of the early temptations of married life is to live with the old folks. It all sounds so alluring when it is proposed that "they can take the entire third floor which is not really needed" by the home company who are willing to donate it or sublet it to the young firm. The advantages are obvious, the disadvantages are more subtle, but it is a hazardous experiment. It is an unwise blend of two families, that should be kept separate, not at telescopic but at visiting distance. Two shows under one canvas may pay on the road, but it is unwise for families, especially in the beginning.

The opening words of the world's greatest book are "In the beginning," and they are the most important words of married life; they open its chapters of greatest joy and keenest sorrows. All its problems are most easily mastered "in the beginning;" wrongs and injustice that may throw the dark shadow of despair over the life of one and perhaps even finally separate forever the two who have loved may, in a spirit of calmness, courage and wisdom, be silenced forever "in the beginning." If there have been mistakes and blind blundering and folly, if the two determine to start afresh, to begin all over again and wipe out the past, letting love, comradeship and trust be their watchwords they can have a new—beginning.

And what was true of that first marriage, in the dim dawn of history, in that garden of Eden, is true of all marriages and will be till time shall end, that their paradise is committed to the absolute keeping of the two, and that they shall watch it and guard it and care for it, and that only by their own wrong shall this paradise, with all its joys and its peace and its sunshine, ever pass from them.

(THE END)

# Truth Seeking: Its Symptoms and After Effects\*

BY ROBERT C. WEBB, PH. D.

To the Editor of The Deseret Evening News—Sir:

Did you ever stop to consider what a really remarkable phase is this familiar obsession of becoming an avowed and accredited "searcher after the truth?" I do not wish to discredit the earnestness of mind which is ready to accept truth wherever it may be found, nor yet that intellectual honesty that seems to belong almost exclusively to a high average intelligence, because it is willing to acknowledge mistakes and misapprehensions, when honestly pointed out. I am firmly convinced, on the contrary, that real "culture" consists less in what one knows than in the willingness to acknowledge that there is very much more that one does not know. Real culture is intellectual humility; the quality, in short, that enables one to fulfill the scriptural injunction, "prove (test) all things, hold fast to that which is good." Over and above this excellent quality, there may be also the element of earnest conviction, which often acts as a distinct "bias" to the mind, constituting a limit of free thinking in any given line. This, however, as our religious authorities tell us, should also be manifested with "humility." This humility, indeed, is the mark of the "superior man" so eloquently eulogized by Confucius, and other sages. Only such a "superior man" can possibly be a real "searcher after truth."

There is, however, another type of mind, apparently less reflective or less "cultured," possibly, also, more engrossed with practical considerations, which limit its thinking capacity, although, in spite of all this a professed "searcher after truth." This type of mind searches less for truth than for some means to compel others to recognize the ultimate sufficiency of its own beliefs, which eventually partake of the nature of real "fixed ideas," rather than of convictions of the genuine variety. Such a type of mind will not conduct a frank investigation, and honestly acknowledge its mistakes when demonstrated. It is the type that "convinced against [its] will, is of the same opinion still."

To come quickly to the point, I wish to call your attention again to some phases of the recent "controversy" on the meaning of certain Egyptian pictures, usually included in the Book of Abraham, and believed to illustrate it. I had the pleasure of writing to you on this controversy on two different occasions, both times on the assumption that the facts indicated by myself—and they represented the results of considerable study and attention—would move the critics of Joseph Smith's interpretations to some further research, and, possibly, honest acknowledgements that he had certainly "guessed" nearly right in several particulars. When no such evidences of the "honest searcher after truth" were forthcoming, I was not in the least hurt, supposing that further investigations were in progress, and that we should presently read some counter-attacks. If the "conductor" of this "inquiry" really wished to convince the "Mormons" that they were wrong and he was right, some "come-back" might have been expected logically. What was my amazement, therefore, to find that the general public is being deliberately led to believe that Bishop Spalding has thoroughly discredited Joseph Smith's interpretations, and that the "effect" upon the Latter-day Saints is problematical. A fair sample of this sort of thing is shown in the accompanying editorial from one of his denominational magazines:

## BISHOP SPALDING'S STUDY OF A "MORMON" DOCUMENT.

Bishop Spalding, of Utah, has consistently refrained from unfriendly controversy with the "Mormons" or bitter denunciation of their religious convictions. He regards many of them as his friends and credits them with being as honest searchers after truth as he himself tries to be. The bishop has recently been conducting an inquiry with regard to the reliability of Joseph Smith, Jr., as a translator. It was Smith who gave to "Mormonism" the Book of Mormon. "If this book be true," Bishop Spalding declares, "it is

\*From the *Deseret News* July 5, 1913.



next to the Bible the most important book in the world." This is a fact appreciated by the members of the Church of Jesus Christ and the Latter-day Saints and by them alone. Believers in a book of such transcendent importance must be prepared, as some of the most enlightened "Mormons" have declared themselves to be, to submit it to the test of literary and historical criticism. The Book of Mormon itself cannot be submitted to present-day criticism because it is claimed that the golden plates from which it was translated were returned to the heavenly messenger who originally delivered them to Joseph Smith, Jr. Years ago, to satisfy the questions of a certain Martin Harris, one of his followers, concerning the accuracy of the translation, the prophet drew off from the plates certain characters and authorized Mr. Harris to submit them to expert examination. They were placed before Dr. Charles Anthon, of New York, who pronounced them a very clumsy hoax. This fact, however, has made little impression upon "Mormons" even if it be known to any number of them.

### THE BOOK OF ABRAHAM.

Since under the circumstances the Book of Mormon itself cannot be submitted to the criticism of scholars, Bishop Spalding turns to the Book of Abraham, one of the sections of the Pearl of Great Price, one of "Mormonism's" sacred books. Mr. Brigham H. Roberts, one of the leaders of the Latter-day Saints, has reprinted in his *History of the Church*, Joseph Smith Jr.'s account of the discovery of the Book of Abraham and its translation. It appears that in 1835 Michael H. Chandler came to Kirtland, exhibiting some Egyptian mummies. With them had been found several rolls of papyrus covered with hieroglyphic inscriptions. Mr. Chandler knew nothing of their meaning but was curious to ascertain it. He was told that Joseph Smith, Jr., could translate them and to him they were accordingly submitted. Soon after the mummies and papyrus were purchased by some of the Saints of Kirtland. Joseph Smith, Jr., began to study them more carefully and "much to our joy found that one of the rolls contained the writing of Abraham, another the writing of Joseph, of Egypt." The result was the translation and the publication in 1842 of the complete Book of Abraham, described by Joseph Smith, Jr., as "a translation of some ancient records that have fallen into our hands from the catacombs of Egypt; the writings of Abraham while he was in Egypt, called

the Book of Abraham, written by his own hand upon papyrus."

### THE VERDICT OF SCHOLARS.

While the original papyrus from which it is alleged the translation of the Book of Abraham was made is not available for direct inspection and criticism, the book itself contains certain hieroglyphics which Joseph Smith declared were reproduced from the original papyrus. Bishop Spalding has submitted three of these to such eminent authorities as Dr. A. H. Sayce, of Oxford, England; Dr. W. M. Flinders Petrie, of London university; Dr. James H. Breasted, of the University of Chicago; Dr. Arthur C. Mace, of the Metropolitan Museum of Art, New York; Dr. John P. Peters, who had charge of the University of Pennsylvania's expedition to Babylonia, 1888-1895; Dr. Edward Meyer, of the University of Berlin, and Dr. F. F. Von Bissing, professor of Egyptology in University of Munich. These gentlemen, giving independent opinions, are unanimous in declaring fraudulent the hieroglyphics and the explanations given of them in the Book of Abraham.

### THE INEVITABLE CONCLUSION.

Bishop Spalding is well within the mark in saying that since the fraudulent character of the Book of Abraham is thus so clearly demonstrated, every thoughtful man will feel compelled to repudiate the authenticity of the Book of Mormon and the whole body of belief built upon it. In adopting this method of studying the "Mormon" documents the bishop has rendered a great service. Whether or not his revelation of the character of the Book of Abraham and the consequent overturning of the claims made concerning the Book of Mormon, will have any effect upon "Mormons" of an older generation, remains to be seen. It is hardly likely that it will. Their attitude is fairly well expressed by one of the bishop's correspondents who says: "For my part, with Joseph Smith on one side and the scientists on the other, I will take Joseph Smith every time."

This method of study and its result will hardly fail, however, to impress deeply the minds of younger "Mormons." There, after all, lies the main hope of freeing a half million or more of the people of this country from a delusion that has wrought such serious personal and social harm.

Now, Mr. Editor, those of us who have followed this discussion know perfectly well that there are several very serious misapprehensions in this editorial, also, as any one can see, a



rather distinct assumption of superior intelligence and virtue. I am sorry that the "cause of Christ" must be furthered in such a state of mind, and wish that it might be otherwise. I have, however, no quarrel with Bishop Spalding, who, as I understand from those who have met him, is an excellent Christian gentleman, but I believe that public attention should be very effectively called to the real nature of this investigation, in order to judge as to what facts have been actually demonstrated. Several of the opinions have evidently been so colored with prejudice, impatience and contempt, that they are much reduced in value. If opinions emitted in this "unscholarly" state of mind furnish acceptable evidence to the American public, either that "Mormonism" has been quashed, or that their own beliefs have been upheld, it is a sad comment on the discriminative intelligence of our people. A "great name" is not always a perfect guarantee, nor does a university degree or a professorial chair always involve completely "ripened scholarship." Intolerance and boastfulness are both "unscholarly" states of mind.

Now, on the assumption that these "experts" have really said anything that constitutes a finality, as viewed from any standpoint of scholarly accuracy, there is positively no room or reason for such a paean of triumph as the above editorial. These "experts" have given us a lot of opinions, which they have not attempted to prove by authoritative demonstration, and which consequently, constitute no nearer approximation to finalities than any other variety of offhand "expert" opinion. The true man of science in any branch of human knowledge is under constant and unescapable obligation to demonstrate the accuracy of his conclusions. There is the advantage of the scientific method. Nor is there the slightest excuse for the attitude of mind which tacitly assumes the infallibility of its own conclusions, where reason indicates the need of adequate demonstration in several particulars. Thus, if an "accredited expert" perpetrates a silly blunder, there is no sense in accepting such dictum as an oracular deliverance. A blunder is no more honorable in him than in the densest ignoramus. Moreover, the true scholar dreads a blunder as the rest of us dread a sin.

There can be no doubt that a physician, making a specialty of insanity, knows immeasurably more about that specialty than the best equipped scholar in Egyptology knows about ancient Egypt and its customs. The insane, like the poor, are "always with us," and it is a comparatively simple matter for a qualified physician to become familiar with their ways and symptoms.

How absurd, then, the spectacle of "distinguished alienists" haggling and cross-testifying on the question of the actual insanity of a murderer at the bar! This sort of thing happens so often that one really doubts whether there is a sharply-marked distinction between sanity and insanity. So much for the value of expert testimony on matters admitting of the slightest margin of doubt. We are concerned wholly with opinion, pure and simple, and not with anything that may be proved conclusively.

Another thing that must not be overlooked in such a discussion is the inevitable narrowing effect of a specialty. The specialist in any branch, with the sole exception of the practical sciences, usually reaches the point at which he knows little or nothing outside his branch, and even suffers from a sad defect of imagination. Thus, a statement made in terms other than those with which he is familiar, or a statement involving any new line of investigation, is obliged to "run the gauntlet" of expert disapproval, until so evidently demonstrated that even scholars cannot deny its accuracy. This has been the ordeal prescribed for every advance in human knowledge from Galileo to railroads. Specialists all along the line have demonstrated their superior intelligence more by propounding difficulties and making criticisms than by honestly investigating to "see if those things are true." The medical profession dealt hardly with Morton, the discoverer of anaesthesia, and the "germ theory of disease" was long debated from the standpoint of "established principles." How many "impossible machines" are now serving the daily needs of mankind! It seems strange that Fulton was actually called "crazy," only a little over a century ago, because he proposed to build a steam-propelled boat. There were numerous difficulties in the way of its success. All these errors of the "learned" rose solely from defective imagination.

In spite of these facts, it would be senseless to deny the value of real attainments in any branch of knowledge or learning. It is necessary only to recognize the essential limitations of the intellectual temperament, and to deal with it accordingly. Nor is it altogether incomprehensible that a person trained in any given line should view with impatience the efforts of one not so trained. He is prejudiced at the start, by the knowledge that the opinions or theories, which he is asked to criticize, have emanated from an "untrained mind." Very often this attitude is justified, but sometimes it is premature. What-

ever may be the truth of the matter in any given case, it is decidedly worthy and scholarly to give careful consideration to all claims and statements under discussion, before "rushing into print."

With the knowledge of what would inevitably be the prejudices of "college professors" and ministers at the mention of Joseph Smith or of "Mormonism," it might have occurred to an "honest searcher after truth," wishing in good faith to investigate the facts about the Book of Abraham, and the interpretation of its accompanying figures, to have removed the captions from these figures, and asked a selected jury of experts to give their significance, as understood by modern scholarship. Such an "honest searcher" should have known perfectly well that "scholars" would object to and denounce Smith as a "scab translator," precisely as the clergy have always denounced him as a "scab preacher," and would have, therefore, given him the "benefit of the doubt," by first obtaining the opinions of Egyptologists on these plates, and comparing their findings with what Smith had said. As it is, the opinions of the Bishop's experts are evidently so colored by their prejudices that they are in no sense conclusive; and this, as I believe, I strongly suggested in a previous communication.

Whether this is the correct method of conducting such an inquiry, or not, the fact remains that it was not Bishop Spalding's method: as he was the "boss of the job," he would probably assert his right to conduct it in his own way. He has no right, however, to allow the public to assume that he has done what he has not done, nor has he any right to ignore plain facts respectfully brought to his attention, on the authority, as elsewhere expressed, of some of his own coterie of witnesses.

The first result of the false method of conducting the inquiry is to blindly prejudice the witnesses. Thus, the Rev. Professor Sayce, himself a scholar of no mean repute, remarks painfully how difficult it is "to deal seriously with Joseph Smith's impudent fraud." If the rest of Professor Sayce's opinions are in line with this sentence, we may justly state that they are based upon no careful thought or attention to the matter in hand, but upon simple resemblances and familiar analogies. How is it that Joseph Smith's professed translation of a papyrus and his interpretation of certain drawings is an "impudent fraud" any more than assumed translations of Seyffarth, Spohn, Young, and others, who worked be-

fore Champollion's discovery, or questioned some points asserted by him? He is in the same category with them, in the sense that he worked before there was any science of Egyptology. Consequently, if Sayce, or anyone else, can prove that he was entirely mistaken, his honesty and sincerity are by no means impugned. No sentiment other than prejudice could express itself in such a phrase, and this is proof number one that the witnesses have been biased at the start.

With this unpromising beginning, the Professor proceeds, as follows: "His facsimile from the Book of Abraham No. 2 is an ordinary hypocephalus, but the hieroglyphics on it have been copied so ignorantly that hardly one of them is correct." The fact that this is an "ordinary hypocephalus" seems very enormous in the Professor's eyes, and blinds him to the fact that far more than one of the figures on this plate are recognizable by any one having before him a list of hieroglyphic characters. He also forgets that this "hypocephalus" character is no necessary refutation of Smith's interpretations of the contained figures.

In the second place, we may judge of the finality of the "scholarly" conclusions, which are now being featured as the "death warrant" of Smith's reputation as a translator, by the ability of these scholars to translate or their own account; and this is an important point to consider. In the issue of your newspaper for March 7, 1913, I note a vigorous rejoinder by Bishop Spalding to Doctor John A. Widtsoe, in which he includes a letter from the Rev. Professor Mercer, which argues, in effect, that the opinions published in the original pamphlet were not, and could not be, contradictory. We will notice this letter later, but, at present, I want to call your attention to the Professor's easy avoidance of one point, on which there seems to be a difference of opinion. This refers to the question of whether the hieroglyphic figures on Plates 2 and 3 are really legible or not. We have it on the authority of Sayce that these "hieroglyphics . . . have been transformed into unintelligible lines;" on the authority of Petrie that "the inscriptions are far too badly copied to be able to read them," although he thinks that the name "Shishak" can be deciphered "so far as the copy shows it." Breasted, however, does not hesitate to state that, although the hieroglyphics "have been much corrupted in copying," they "contain the usual explanatory inscriptions regularly found in such funerary documents;"

while Dr. F. F. von Bissing gains our envious admiration by the confident statement that "none of the names mentioned . . . can be found in the text." As a matter of fact, it is highly improbable that the hieroglyphics on either plate can be read at all, whether they are "ignorantly copied" or not. Consequently, Prof. Breasted's statement about "explanatory inscriptions" is wholly an inference based on some points of resemblance to other known plates; while the German professor's remark is wholly gratuitous—no one, so far as I have heard, has asserted that "the names mentioned" are to be found in the text. As previously indicated, also, Lythgoe of New York states confidently that the hieroglyphics on the second plate contain "snatches of a hymn to the Sun God." It would be an excellent move, if some of these experts should make a translation of these inscriptions, of which they know so much, but which, according to others again, are illegible. Such a translation, however, must be fully justified, or else, it may be, some challenges of its accuracy may appear.

Now, Mr. Editor, while I cannot state, as a fully demonstrated fact, that Smith's interpretations of these plates are wholly accurate, I am entirely satisfied that the judgments of his critics constitute no finalities in a contrary direction. In the first place, as regards plate 1, there are certain points, as indicated in my previous article on this subject, that go far to enforce the conclusions that the pose of the reclining figure is exceedingly unfamiliar, if not unknown, and that the standing figure, also, is by no means regular. Consequently, when Breasted asserts that, "we orientalists could publish scores of these 'facsimiles from the Book of Abraham' taken from other sources," the thought inevitably occurs to the "honest searcher after truth" that such publication might be valuable. If the doctor would kindly refer such to any books or museum collections in which a few from these "scores" could be found and studied, he would confer a distinct favor. In default of these helps from a "real scholar," I can see no reason for revising my former statement that this plate "as shown in the Book of Abraham, is not familiar to Egyptologists, and that no duplicate is known." I made some extensive researches before I made that statement, and have made others since. I stand for correction.

As regards the third plate, also, I see no reason for modifying my former conclusion that the differences shown are sufficiently great to constitute a real

doubt as to what it really indicates. There are evident variations from the ordinary Book of the Dead scenes, and there are grave difficulties in the way of the assumption that it has been altered. Here is another case, in which a sample "facsimile" or two from the doctor's "scores" would be exceedingly enlightening. It would cost him very little time and trouble to give us a few titles and page references, as a guide in our researches.

Whatever may be the demonstrable truth about plates 1 and 3, the large number of "successful guesses" in plate 2, the "hypocephalus," are interesting. Here, anyone inclined to make the kind of unprejudiced examination, worthy of an "honest searcher, etc.," must admit that there are a few surprising coincidences, to say the least. But, the chorus of condemnation of Mr. Smith's interpretations evidently arises, not so much from his alleged inaccuracy, as from the fact that he uses unfamiliar terms in describing the several figure-elements. Here is a situation very embarrassing to the average specialist, as already hinted. Had any of the usual terms of Egyptology been used here, the result would have been different, undoubtedly. For example, when the German professor writing for Dr. Spalding, calls Fig. 4 "the God Sokar in the Sacred Book (Boat)," and Prof. Petrie, in his "Abydos" (part I), calls a precisely similar figure on another hypocephalus, "Horus," the Egyptologists have something familiar to discuss, and can weigh the arguments for and against the accuracy of either statement. When, however, there is found a caption containing the statement "signifying expanse, or the firmament of the heavens," a wholly inadmissible proposition is encountered, in spite of the fact that Horus, at least, seems occasionally to be the "Sky God." As Prof. Breasted remarks, annotating Mercer's letter, "One man says fifty cents, another half a dollar." But, strangely enough, when still a third man says "two shillings," we have to stop and figure it out, before we recognize that there is only about two cents difference.

Misled by unfamiliar terms, or rather by the absence of familiar names, Dr. Friedrich F. von Bissing confidently asserts of the second facsimile, "None of the names mentioned by Smith can be found in the text, and he has misinterpreted the significance of every one figure." In order to demonstrate this sweeping statement, the professor proceeds, forthwith, to mention and name three figures, two of which have been described with perfect accuracy by Smith. "Fig. 5," says he, "is the divine cow of Hathor, 6 are the four



children of Horus as the Canopic Gods, 4 is the God Sokar in the sacred boat, etc." Smith says of Fig. 5, "said by the Egyptians to be the sun." The divine cow Hathor is one of the several symbols of the sky, and is known in some connections as the "eye of the sun," or the "eye of Ra." Hathor represented not only the sky, in general, but, as specified in some places, "that part of the sky where the sun is"—her name, Het-Her, signifies literally, "house of Horus." She later becomes the goddess of the west, who receives the setting sun. That, both by name and ascribed functions, she is inevitably associated with the sun cannot be denied.

In order still further to enforce his sweeping condemnation of Smith's interpretations, he mentions that "6 are the four children of Horus as the Canopic Gods." Smith said of 6, "represents the earth in its four quarters." The four sons of Horus are the gods of the four quarters, as amply demonstrated in the lengthy quotation from Prof. Budge included in my first article on this pamphlet and its allegations. Why will "great German scholars" make such blunders? In the present case, because Bishop Spalding has chosen to allow his "experts" to become prejudiced at the start. If Smith was wrong in this matter, the German will have to settle the score with Prof. Budge, whose authority upholds the accuracy of Smith's judgment.

On the issuance of Bishop Spalding's pamphlet a number of discrepancies appeared to exist in the experts' testimony, and this fact, of course, seemed to many minds a distinct evidence that these gentlemen were not quite as sure of their ground as should be the case, if, indeed, "scholarship" is to serve any effective part in sectarian propaganda. Rev. Prof. Mercer, accordingly, undertook to neutralize the effect of these "apparent discrepancies" by preparing a line of arguments tending to show that there was complete and harmonious accord among the authorities; indeed, that there could be nothing else. These arguments he composed into a letter, annotated by Prof. Breasted, and it appeared as part of Spalding's rejoinder to Dr. John A. Widtsoe in yours of March 7.

I was exceedingly sorry to read this communication of Dr. Mercer's, not because he had established points against anything I had argued for, but frankly, because it is unworthy of him or of any other person professing to be a careful scholar. Had he been content to allow the obvious facts that human nature, even among the learned, is fallible and liable to mis- of Egyptology is by no means exact

apprehensions, and that the science in any sense—a very large number of things being still entirely unknown or uncertain—one could readily have respected his candor. When, however, he argues, in effect, that scholars in his department can make no mistakes, it is very disheartening. Furthermore, as I do not hesitate to assert, he has proved nothing for all his pains.

With broad confident strokes the reverend gentleman proceeds, as follows. Speaking of fig. 1, Plate 1, which some of Spalding's contributors had called the "soul," others, "Isis," "hawk of Horus," etc., he says: "The layman would naturally see here a discrepancy. . . . The expert sees no discrepancy. It was a regular custom for the Egyptian artist to represent The Soul under the form of the Horus bird or the Hawk of Horus. Further, as any dead Egyptian was referred to as an Osiris so his soul was referred to as an Isis. There is, therefore, no discrepancy."

On fig. 2 he finds several apparently different interpretations, thus, "dead person," "body of the dead," "dead man," "Osiris rising from the dead," and proceeds in the same confident vein: "Again to the expert there is here no discrepancy. Every dead person is an Osiris. Every dead person being an Osiris necessarily, according to Egyptian Theology, rises from the dead. There is no discrepancy in referring to fig. 2 both as the dead person and as Osiris rising from the dead or coming to life, since as soon as embalming takes place the dead, being Osiris, rises."

On fig. 3, he finds several apparently different identifications, thus, "Anubis," "Embalmer," "Officiating Priest," "A priest," "Priest," and continues his reconciliations: "Since Anubis is the God of embalming and conductor of the souls of the dead, the priestly embalmer, fig. 3, is therefore, often represented under the form of the God Anubis. Deveria is not wrong in saying that the God (of) Anubis (the embalmer under that form) effects the resurrection of the dead Osiris. (Note by Dr. Breasted 'The officiating Priest wears the head of a wolf or jackal to impersonate Anubis'). (Often Jackal—Mercer).

"As far as the scholars thought it necessary to interpret the other figures of plate No. 1, their interpretations are correct and give no cause for misunderstanding.

"There is also no misunderstanding about plate No. 3, as Mr. Roberts admits. A writer, however, in the Deseret Evening News of Dec. 17, 1912, finds some difficulties. The cause, as in the case of Mr. Roberts, is to be found in the fact that the writer is a



layman in things Egyptian. He confuses the interpretation of figures with the translations of hieroglyphics; while the translation of ignorantly copied hieroglyphics is a precarious proceeding, the interpretation of Egyptian figures is a comparatively simple matter."

The process by which Dr. Mercer arrives at his vigorously-asserted conclusions strongly reminds one of what is called, in vulgar parlance, "cooking the evidence." In making this remark, I have no desire to characterize his work in any way beyond insisting on the very obvious propositions: (1) that whatever he has established in these laborious paragraphs is of doubtful value, except in a very general sense; (2) that it is of no value as further interpretation of the plates in question; (3) that it forms a very doubtful contribution to the discussion of the several "scholarly criticisms," which it professes to reconcile. Several of the things said, while true, possibly, in some certain senses or connections, are not strictly accurate in others; and, while good general propositions, if susceptible of proof, are quite out of place here.

Thus, when he states that "as any dead Egyptian was referred to as an Osiris so his soul was referred to as an Isis," he is saying something that is neither accurate nor defensible. It is perfectly true that the spiritual part of the deceased is often represented as a bird, because it "flew away," to dwell in the trees or in the regions of Amenti, the West, or underworld, and that he is called "an Osiris" (thus Osiris Henefer or Osiris Ani), also, the "justified in Osiris," who was the King of the Dead and the righteous judge. It is not equally clear, however, that "his soul was referred to as an Isis." According to the several variations of the Osiris and Isis legend or myth, Osiris, having been killed, is watched over by his sister-wife Isis, until his resurrection, brought about by the filial devotion of their son Horus, who had been conceived and born in the meantime. Carrying out the analogy of this myth in the history of every justified deceased, Isis is represented as watching over his mummy in the death chamber, often accompanied by her sister Nephthys, or Nebhat, both in the form of hawks. In such a connection, Isis does not represent the "soul" of the deceased, but rather his "double," or Ka—his wraith or Doppelganger, as we have it in modern phrases, as nearly as the idea can be reproduced in our thought—whose duty it is to watch over the mummy until the resurrection. If there are definite cases where there is another identification, they represent only

some of the several variations of this idea. Consequently, it is absurd to argue that, when one man calls the bird "the soul flying away" and another calls it "Isis," both have the same idea in mind, and are merely using, according to preference or habit, one of two perfectly synonymous and interchangeable expressions.

Apart from this, the conclusion reached by Doctor Mercer is evidently forced, a play on words, in fact, and in no sense an explanation of any apparent or real discrepancy. This is true because, when the several Egyptologists were commenting on these plates and figures in the Spalding pamphlet, they were using the names Osiris, Isis, etc., in one sense, and, in this letter Dr. Mercer is using them in a different sense entirely. Thus, in the pictures we would have these deities represented as definite personalities, each with his or her recognized function in the mythology of Egypt. When, however, the names are used in the senses proposed by Dr. Mercer, we use them in a very figurative and "spiritual" sense, which could not have occurred to any one attempting to interpret a picture representing them. I may illustrate this by an example, which, I trust, will not seem irreverent. When Paul says: "Not I, but Christ which is in me, etc.," he is evidently referring to the spiritual presence of Christ, through the "indwelling of the Holy Ghost," and not to the resurrected God-man, who said, "Handle me, and see; for a spirit hath not flesh and bones as ye see me have." Similarly, in the parable of the Prodigal Son, we have, as is generally believed, a representation of the defection and return to God of the human soul. But, no one would think of labeling a picture of the "Prodigal's Return" with any such caption as "God Receiving the Repentant Soul." This is a very good example of the very distinction upon which I wish to insist in the present connection. If Dr. Mercer, or any of his colleagues, thinks differently, I would respectfully inquire whether, in commenting on the Third Plate, he would consider himself justified in calling Fig. 1 a "dead Egyptian . . . referred to as an Osiris," or in calling Fig. 2 "his soul . . . referred to as an Isis."

His attempted "reconciliations" in connection with Fig. 2 of this same plate are equally unsatisfactory. Thus, on the assumption that this plate is a part of "the usual equipment of the dead," there occur two perfectly reasonable variations of interpretation, which constitute no possible suspicion in any informed mind that there is a lack of knowledge involved in the difference of opinion. Because of the un-

usual pose of the reclining figure, one of the critics, at least, calls it "Osiris rising from the dead," while others refer to it merely as a dead person about to be mummified. Dr. Mercer, however, will not "let good enough alone," but must improvise a "bull of infallibility" to blanket all Egyptological delverances. Consequently, he proceeds to deliver the following opinion: "There is no discrepancy in referring to Fig. 2 both as the dead person and as Osiris rising from the dead or coming to life, since as soon as embalming takes place the dead, being Osiris, rises." This is probably accurate, in the sense above explained, but it has nothing to do with the case in hand; as an attempt at "reconciliation of apparent discrepancies," it is a flat-footed failure.

To be sure, as it appears in the Doctor's letter the case is perfectly clear and beautifully concise. Unfortunately, however, he is not making general statements, to apply in the entire range of his science, when one "expert" calls such a figure a "dead man" and another "Osiris rising." He is, or is supposed to be, commenting on a definite document to wit, the Spalding pamphlet. Accordingly, when he attempts to set in contrast the above two judgments by themselves, he is suppressing matter, equally relevant to the discussion, which persists in cold black type on B'shop Spalding's pages. To be sure, Prof. von Bissing calls this figure "the dead man," but he adds immediately after, "The soul is leaving the body in the moment when the priest (3) is opening the body with a knife for mummification." Consequently, if Prof. Bissing's words express his idea, this particular "dead man" is not yet "Osiris rising," which he should become, according to Mercer, "as soon as embalming takes place." Whatever one may insist is meant by the words, "takes place" the clear sense from the Egyptian point of view is that the indicated result follows only when the mummification is completed (not merely begun), according to prescribed ritual. In the same vein, the Doctor quotes Prof. Meyer as saying that this figure represents the "body of the dead" but Meyer sees "the soul in the shape of a bird flying above it and a priest approaching it." Evidently, he, also, believes that the mummification is not yet complete, according to ritual and that consequently, the dead is not yet "Osiris rising." In addition to these two obvious cases of neglected context, we find the opinion of the Reverend Dr. Peters, which has, apparently, slipped Doctor Mercer's attention. This gentleman who, as the Doctor informs us "well knows Egyptian and Babylonian history," also has no patience with the theory that the reclining figure has as

yet become a fully qualified "Osiris," for he declares, without hesitation:

"Apparently, the plate . . . represents an embalmer preparing a body for burial. At the head, the soul (Kos) is flying away in the form of a bird. Under the bed on which the body lies are the canopic jars to hold the organs and entrails removed from the body in the process of embalming. In the waters below the earth I see a crocodile waiting to seize and devour the dead if he be not properly protected by ritual embalming against such a fate."

On the third figure the Doctor follows a similarly inconclusive course, finding three separate identifications, "priest," "embalmer," and "Anubis," he writes: "Since Anubis is the God of embalming and conductor of the souls of the dead, the priestly embalmer, fig. 3, is therefore, often represented under the form of the God Anubis." This is no eminent example of "reconciliation," since the figure accords neither to the conventional representation of Anubis, with a wolf's or jackal's head, nor yet is he attempting to personate an individual so afflicted. It would be much more to the point to indicate instances in which the God Anubis is evidently shown with a human head. That would reconcile the apparent discrepancy created by Prof. Petrie, who calls this figure "Anubis" without qualification. Dr. Lythgoe of New York, to be sure, has asserted that this figure has been changed, and that a "human and strangely un-Egyptian head" has been substituted for the familiar visage and cranium of Anubis. None of the other experts, however, have asserted that this or other figures were changed. And this is very surprising. If they know of a duplicate to Plate 1, where may it be found?

In spite of the evident deficiencies of Doctor Mercer's demonstrations, as above indicated, he writes to Bishop Spalding, in reply to Prof. Widtsoe's criticism that only eight Egyptologists were consulted in the present controversy, in the following words: "He asks why only eight Egyptologists were approached. If he knew anything about linguistic work of the nature of hieroglyphics he would not ask such a question, [Prof. Widtsoe will be more careful after this rebuke] for any ancient linguist knows that the unanimous testimony of eight scholars is the same as that of eighty and eight. This is especially true, as I have already shown, that to an Egyptologist there was absolutely no discrepancy in the replies of the scholars."

I am very much afraid that the Doctor is mistaken in his last statement or else, as we must conclude, the study of Egyptology exercises a singularly maladaptive influence on the reasoning

powers of some of those pursuing it. However the Doctor pursues his chosen course of expression with still further denunciations of Smith's findings:

"As I understood it," he says, speaking of the Bishop's method of conducting his "inquiry" and forming his pamphlet, "you merely wished to know from Egyptologists whether, in their judgment (after comparing their own knowledge of Egyptian with Joseph Smith's as revealed by his interpretation of the facsimiles), Smith knew enough of the Egyptian language to translate texts. All the scholars came to the same conclusion, viz.: That Smith could not possibly correctly translate any Egyptian text, as his interpretation of the facsimiles shows. Any pupil of mine who would show such absolute ignorance of Egyptian as Smith does, could not possibly expect to get more than zero in an examination in Egyptology."

Doctor Mercer evidently agrees with Emerson in the statement that "consistency is a superstition of small minds." In his first letter, previously quoted, he sharply rebukes a certain "layman in things Egyptian" because, un-scholarly enough, "he confuses the interpretation of figures with the translation of hieroglyphics," things which are evidently quite different. In the present instance he seems to forget that one might be quite expert in interpreting Egyptian figures, "a comparatively simple matter," and yet be unlearned in the language; also, that even accomplished linguists are not always able to tell for sure whether the figure of a plair "dead man" or of "Osiris rising from the dead," is before them. However, the Doctor reaches the climax of his argument in the following sentences:

"The science of Egyptology is well established as anyone knows who is acquainted with the great Grammar of Erman, a 3rd Ed. of which appeared in 1911. I speak as a linguist when I say that if Smith knew Egyptian and correctly interpreted the facsimiles which you submitted to me, then I don't know a word of Egyptian, and Erman's Grammar is a fake, and all modern Egyptologists are deceived."

I have not carefully examined the third edition of Doctor Erman's Grammar, but, on the basis of acquaintance with previous editions I am inclined to the belief that Smith might have known some Egyptian without entirely discrediting the great German authority; also, in a previous article, I showed, I believe, that Smith certainly made very good "guesses" at the meaning of some of these figures, at least. I doubt the correctness of the doctor's statement about Erman; that on himself, I will leave to his own judgment. As to

Egyptology being a well established science, if he means entirely certain and accurate, he is wrong: there are too many uncertainties as to translation to admit of such perfection.

But the doctor believes in doing things thoroughly. Thus, having started out to discredit Joseph Smith, he seems determined to carry the fight into every region. He likes his explanations of the Egyptian pictures ill enough, and his method of transliterating Hebrew words even less, if that were possible. He mentions this latter in his communication to the Spalding pamphlet, and by the time he writes his first letter, as quoted by the bishop, it seems to be a very sharp thorn in his flesh. Here he writes: "I am quite aware of the fact that the transliteration of a foreign word is a subjective matter, to a certain extent, yet there are some general rules followed by all scholars. No modern scholar would transliterate Resh, koph, yod, ain [Raukeyyang] or yod, he, vav, he [Jah-oh-eh] as Smith does, nor can my critic find in any scientific grammar of the period of Joseph Smith any transliteration like Smith's. This would show, as I stated, that Smith's transliteration 'is far from accurate.' Moreover, yod, he, vav, he, is NOT an Egyptian word as Smith asserts and believed."

It is, indeed, difficult to read such a statement about "scientific methods" and "scholarly accuracy" from a qualified Hebraist, without some feeling of surprise. As a Hebraist, Doctor Mercer is undoubtedly aware that Hebrew transliteration is a real problem. Why should any man, whether knowing "some Hebrew," or a great deal, transliterate a word, often rendered into English letters as RAQIA, with such a monstrous combination as RAUKEE-ANG? One would logically try to find some explanation for the enormity before denouncing the act as one of "essential ignorance." This does not look like ignorance, but strongly like adherence to some rule of pronunciation, not always followed. There must be a reason for it. It is scarcely remarkable, therefore, although somewhat of a comment on Bishop Spalding's method of presenting a case, that we find, in this same "Reply to Dr. John A. Widtsoe," a letter from the Reverend Dr. Peters containing the following very suggestive passages:

"On page 20, in the explanation of Plate No. 1, No. 12 commences 'Raukeyyang, signifying expanse, or the firmament over our heads; but in this case, in relation to this subject, the Egyptians meant to signify Shaumau, to be high, or the heavens, answering to the Hebrew word Shaumayem.' Raukeyyang is evidently a corrupt pro-



nunciation of the letters Resh Koph Yod and Ain in the sixth verse of the first chapter of Genesis; but the spelling shows that it was taken from the pronunciation of a Sephardim Jew. Most Jews, whom we have in this country today are Askenazim, who pronounce quite differently, (the older Jewish immigration, which was small, was Sephardim). Christian teachers have, as a rule, learned their Hebrew from other Christian teachers, going back to the period of the Reformation, and they have a more scientific and accurate pronunciation than either Sephardim or Askenazim. Smith did not get his 'Raukeyang' from a Christian teacher, but from a Jew. Incidentally it appears to be evidence that he was, in his way, at that time studying these old languages."

There can be no doubt but what Dr. Peters has furnished the true explanation of the matter. As related by Joseph Smith ("History of the Church," Vol. II) he actually studied Hebrew, first with a certain Doctor Piexotto, later with a certain Doctor Seixas, both of whose names suggest the Sephardic origin of their bearers. The Sephardim were the Jewish remnants of those expelled from Spain and Portugal in the fifteenth century. But, of course, we are "no forwarder," as Herbert Spencer phrases it, by transferring the burden of "ignorance" from the shoulders of Smith to those of one of the Sephardim. What reason, if any, is there for this method of transliteration? Is it habit, or preference, or mere carelessness in the talk of a band of persecuted refugees? It is neither the one, nor the other, nor yet the third: the transliteration is perfectly defensible, although probably very irregular, by the simplest rules of Hebrew. The complete analysis of this word in Hebrew, including the Massoretic vowel points, is Resh, Qames Koph, Chireq (long), Yodh, Ayin, Patach. The Qames represents long "a" (under certain conditions, also, short "o," when it is called Q. chatuph). The transliteration "au" (probably to be pronounced as in the English words "taught," "caught," etc.) emphasizes the guttural tendency of "a," after the analogy of Sanskrit and other oriental languages. The Chireq, regularly long before Yodh ("y"), has a pronunciation closely like "ee" in "meet." The Patach, according to most authorities, has a sound closely resembling the English short "a," as in "cat," "mat," etc. These equivalents are given by Smith.

Undoubtedly, the sorest point in this transliteration is the final "ng." It would naturally occur to a "layman" to inquire as to how it can be that a letter (Ain or Ayin), which is believed

to have "no proper sound," should here assume such aggravated proportions. As a matter of plain, simple fact, the final "ng" in this case shows that the man who first wrote this word as we have it had a very vivid and sufficient sense of the essential difference between the two guttural breathings, Aleph and Ain. We might reasonably expect a professor of Hebrew to recognize this fact, and commend it accordingly. That it is both absurd and slovenly to give the equivalents of these characters as mere unmodified sounds of "a," or of other vowels, according to "pointing," is a fact patent to any Hebrew student. The following passage from Gesenius fully explains the situation.

"Among the gutturals, Aleph is the slightest, a scarcely audible breathing from the lungs, . . . on the principle that an initial vowel is naturally preceded by a soft breathing. Even before a vowel, it is almost lost upon the ear, like the 'h' in the French 'habit,' 'homme,' Eng. 'hour,' but after a vowel it is mostly lost in that vowel sound. . . . Ain is related to Aleph but stronger; and is a sound peculiar to the organs of the Semitic race. Its hardest sound is that of a 'g' slightly rattled in the throat. [The "Septuagint" version of the Old Testament renders into Greek many words, having initial Ain in Hebrew, with initial "g," thus; Gaza, Gomorra, etc.] It is elsewhere a weaker sound of that sort, which the Septuagint (translators) indicate only by a breathing [rough, as in 'Eli (hEli) or smooth, as in 'Amalek (aAmalek)]. In the mouth of the Arabs, the first often strikes the ear like a soft guttural 'r,' the second as a sort of vowel sound like 'a.'—To pass over (Ain), as many do in reading and in the expression of Hebrew words by our letters (e.g. Eli, Amalek), and to pronounce it as 'g' or as nazal 'ng,' are both incorrect. An approximation to its stronger sound would be 'GH' or 'rG.'—Grammar (Mitchell's Ed.) 1883. pp. 26-27.

We learn here three things: first, that there is a very real and sensible difference between Aleph and Ain, which should be carefully remembered by any Hebrew student; second, that the proper sound of Ain is often hard, having been given as "g" in some recognized transliterations; third, that the sound is peculiar to the Semitic languages, and may not be perfectly indicated in English by any combination of printed letters. As nearly as I have been able to identify and describe it. It would seem fairly accurate to say that the rough sound is a harsh guttural utterance, or breathing, somewhat resembling the sound made in attempt-



ing to imitate a "growl." It involves a distinct vibration of the soft palate, but avoids being a "gurgle." The soft sound is more like a "sigh." If the harsh sound is continued at the end of the word, it resembles those mentioned above: if it is suddenly discontinued in utterance, it has an effect close to hard "g" or "ng".

But, Doctor Mercer, seems inclined to award Smith the "extreme sentence," for the crime of trespassing on the sacred "preserves" of learning. Accordingly, he speaks the "slow, irrevocable words" of condemnation, as follows: "No modern scholar would transliterate . . . yod, he, vav, he, as Smith does, nor can my critic find in any scientific grammar of the period of Joseph Smith any transliteration like Smith's. . . . Moreover, yod, he, vav, he, is not an Egyptian word as Smith asserts and believed."

As to whether this word is Egyptian, or as to whether Smith states that it was, we will discuss later. The word in question, the Hebrew tetragrammaton, JHWH (more correctly, YHWH,) is the Old Testament name for God, usually rendered "Jehovah," but, presumably, varied by Smith into "Jahoh-eh." There is, or has been, considerable uncertainty as regards the proper pronunciation of this word, and this, from the peculiar method followed by the Ancient Hebrews in writing their language. In the most ancient period there were no vowel indications in written Hebrew; hence, there was a wide margin of uncertainty in many cases as to the true pronunciation, hence, also the true meaning, of very many words. One could understand this by writing even a brief paragraph composed entirely of consonants (except possibly, where initial vowels occur), and then attempting to read it a few weeks afterward. One might find numerous uncertainties; for example, we could not be sure whether "Jns" is Jones or Janus; whether he is a Minister or a Monster; whether he is the owner of a Shop or a Ship, etc. This difficulty in written Hebrew was removed to a great extent by the introduction of the "Masoretic points," arbitrary arrangements of dots and dashes indicating the several vowel sounds, to be placed under the consonant letters. Of course, in very many cases, the scribes used their own judgment about the proper points to be used in combinations of consonants; hence we have variations of reading, also, probably, incorrect renderings, in many important passages of Scripture. This is one matter which largely engages the attention of textual critics of the Bible.

The proper vowel-pointing of a

Hebrew word becomes a very important matter, when we consider that, probably a large percentage of disputed readings, also of passages, evidently mistranslated, because out of harmony with their contexts, are to be accounted for on the theory of incorrect pointing. The fact may be recognized when we have several manuscripts showing variations in this particular. In default of such variations, something of the kind may be suspected in the case of an obscure or in-harmonious reading. A good example is to be found in the striking passage, Job. xix. 25-27. Here Job is represented as saying: "And (though) after my skin (they) destroy this (body)," etc., but the margin contains an alternate reading: "And after I shall awake (though) this (body) be destroyed," etc. There is quite a difference between "skin" and "awake" to be sure, but the whole confusion in the Hebrew text consists in a question as to the proper placing of a single dot. The word in question is represented by the consonants Ain Waw Resh, and, according to pointing, it may read either, gOR or gUR (the lower-case "g" representing the sound of Ain),

The first meaning "skin" (noun) the second, "to awake, arise, excite, lift up, etc." There is found, therefore, a considerable difference of meaning, according to the word used; and both have manuscript authority. It is probable, however, that much more radical changes could be made in this passage, to bring it into harmony with its context. It is one of the numerous cases of evident mistranslation in the Book of Job, which is conspicuous for this sort of thing.

While on this subject, it is in point to remark that, to the trained Hebraist, the defective translation of the Bible is a matter only too obvious to need discussion. He knows perfectly well, also, that some of the most striking passages depend upon the doubtful authority of Masoretic reading, others, upon the unmistakable misapprehension of the original translators. In other words—and this is not "destructive criticism"—the translation of the Bible is in no sense either scientific or "scholarly."

There are several conspicuous cases of the same thing even in the New Testament, where the excuse of Masoretic variations does not exist. Some of these are on nice points of Greek grammar, others on manuscript variations. We may mention here one case, which is neither the one nor the other. In the xxist Chapter of John's Gospel occurs the striking colloquy between Christ and St. Peter, in which the Savior three times asks the question,

"Lovest thou me," and three times receives the answer, "Thou knowest that I love thee." The entire point of the dialogue is lost, however, in the English translation. In the original Greek there is a sharp contrast between two verbs having the general meaning, "to love." Thus, Christ uses the word AGAPAO, meaning "I love, I am devoted to"—this is the word giving the noun translated "charity" in the xliith of I Corinthians—whereas Peter persists in using the word PHILEO, meaning "I love, I am friendly to," which is, in New Testament usage a much weaker word. On the first two occasions, Christ uses the first of these words, the second time, evidently in way of insistence, after an unanswered question; but, on the third occasion he uses the second, thus implying a doubt as to Peter's "friendship," which might have been reasonable, in view of his three denials before the crucifixion. It is said therefore that "Peter was grieved because he said unto him the third time Lovest thou (are you a friend to) me," and this because of the word used and not because of the three repetitions of the question. Thus, we lose a fine and striking passage, because of the carelessness and defective imagination of the original translators. The passage is not correctly rendered by the Revisers.

These examples, together with hundreds of others, justify the article, "We believe that the Bible is the word of God, so far as it is correctly translated." In this point, Smith and scholarship are in accord.

Returning now to the criticisms on Hebrew transliterations, we find that in the matter of the Hebrew name for God an interesting special situation exists, which has caused a grave suspicion in learned minds that the traditional pronunciation "Jehovah" is not the one used in primitive times. This suspicion is founded on the tradition that the Jews, on the basis of a rigid interpretation of the third commandment, held that this name should never be uttered by human lips. Consequently, wherever it occurred in the text, it was always read "Adonai," which means "Lord." According to this tradition, also, it has been held that the vowel points of the word for "Lord" were substituted for those proper to the word for "God." Hence, there has been some uncertainty as to what were the proper vowel sounds, hence what is the true pronunciation for the name of God. Hebraists at the present day prefer the spelling "Yahweh," on the general grounds that such form best accords with the assumed authoritative derivation from the verb meaning "to be," etc., (this is hayah or hawah),

also that the several abbreviated derivatives of the name of God (Jah, Je, etc.) are most readily derived from this form of the word. However, the name is not a perfectly clear derivative from either of the verbs meaning "to be," etc. Some have held that this proposed derivation rests on appearances, merely, like the English words, "God" and "good," whose affinity is not perfectly established.

Some authorities have proposed the spellings, YA-He-OH or YA-He-UH, as nearly as the Hebrew letters may be represented in English—the lower case "e" in both these words, representing a Hebrew "semi-vowel," which should be uttered somewhat after the manner of the note called by musicians "apogiotura," or "grace-note," that is uttered quickly, suddenly, almost imperceptibly. Thus, in pronunciation, these words would be very nearly YAH-OH or YAH-OOH. Except for the fact that Yodh is rendered by "j" instead of by "y," such pronunciation accords perfectly with that indicated by Smith, although he evidently intends to account for the final "h" by an extra syllable, "eh," in which the "e" possibly should have the sound as in "get," "wet," etc. It is possible, also, to hold that the forms, "Je-ho-wah," and "Jaho-weh"—if, indeed, the latter form is authoritative—may be changed to read "Jeh-o-ah" and "Jah-o-eh," respectively, in accordance with the rule that the feeble "vowel letters," Yod ("y") and waw ("w") may be absorbed into the corresponding vowel sounds, "e" or "i," in the first, and "u" or "o," in the second, when such "vowel letter" is both preceded and followed by a full vowel sound. Thus, "Jah-oh-eh," was an indicator of a possible sound of the word YHWH is not such a "bad break," after all. That "no modern scholar would transliterate" it in this manner is not fatal. "Modern scholars," like their ancient and mediaeval prototypes, have reached no finalities, particularly in the study of some of the ancient languages.

One valuable assistant in the study of ancient languages is the "testimony of antiquity." One form of such testimony, as found in Greek manuscripts, at least, has afforded a fairly good clue to the pronunciation of the ancient Greek. Thus, knowing that the ancient scribes commonly worked in either one or two ways—copying from an original before the eyes, or taking down the dictation of a reader—we know that two familiar sources of error lie in (1) words that "look alike" and (2) words that "sound alike." In the first case, we know that a word mak-

ing bad sense in a given context has been substituted as the result of either one of the two orders of error noted above. Those errors, otherwise incomprehensible, are, therefore explainable on the theory of their similarity in sound to the evidently appropriate words found in other manuscripts.

Another, although different, "testimony of antiquity" relates to this very Hebrew word YHWH, and furnishes the investigator with a method of pronunciation that claims a certain measure of authority. It is thus explained by Gesenius (*Lexicon*, Robinson's 8th Ed., in loc. JHVH):

"Many interpreters regard it as (YAH.OH), . . . justly appealing to the authority of several ancient writers, who relate that the God of the Hebrews was called IAO, [note, the Greek letters are here used in the text] e.g. Diodorus Siculus l. 54; Macrobius, Sat. l. 18; Clement of Alexandria, Stromata, p. 666, Oxon. . . . To this may be added, that the same form is conspicuous as the name of God on the gems of the Egyptian Gnostics; Irenaeus, *Adversus Haeres.*, l. 34; Bellermin, *ueber die Gemmen der Alten mit dem Abraxasbilde*, l. II."

Two things are notable here: (1) that, on the authority of antiquity, there is respectable evidence for pronouncing this name, partially at least, as IAO, or better, YA-O; (2) that the name was actually so pronounced, in part, at least, by certain Egyptians about the time of the Christian Era, and shortly thereafter. The Gnostics, whose gems, etc., are mentioned by Gesenius, represented, so far as we have definite and reliable testimony concerning them, an eclectic theosophic sect, which, like the Manicheans, and several other heretical cults of the times, combined with certain terms, introduced with Christianity, considerable of the lore and philosophy of the heathen orient. Undoubtedly, many of their teachings, also of their words and terms, were derived from antiquity. Since they flourished in Egypt, it is not inadmissible to assume that their pronunciation of the divine name YHWH was taken from that of Egyptians of remoter periods. Nor is there distinct evidence to limit this remoteness in time. I see no insistent reason, therefore, for rejecting the statement, "called by the Egyptians Yah-oh-eh" (after we have, for sake of better correctness, substituted "y" for "j"), and ignoring the criticism that this "is not an Egyptian word," which no one has asserted.

It may be very justly objected, however, that the rendering mentioned by Gesenius, as above noted, gives YA-O, and not YA-O-EH, and that, therefore,

the justification of the latter is not complete. This may be answered in two distinct ways: (1) that, after the waw ("w") has been assimilated to "o," there may be a difference of opinion as to whether it should be combined direct with the final "h," or whether that final should be accounted for by an extra short syllable, as already indicated—as to whether, in short, this name YHWH is properly to be pronounced in two syllables or in three; (2) that, on the supposition that this final should be accounted for by a distinct syllable, and not combined with the "o," it would not be appreciable in Greek writing. The Greek transiteration mentioned by Gesenius, IAO (Iota Alpha Omega), is the only combination in which either of the two forms just discussed could readily be represented. The Greek letter Chi ("ch") could not properly represent the Hebrew final quiescent He ("h"), being properly the correspondent of the Hebrew Cheth ("ch"). In the above quotation from Gesenius the Greek form is evidently transferred to Hebrew letters.

Such approximations of probabilities, as we may have reached, will become perfectly evident in the following. Solely with the desire of being fair, we must call attention to the fact, that, although Smith's transliterations of the two words in discussion are defensible on certain grounds, he was, evidently, concerned more immediately in representing the sounds, as he understood them, of these words, than in giving any real or assured equivalents of the Hebrew letters. This is shown in his rendering of the word Kokabim by Kokaubeam. As any Hebraist knows, the final syllable, "beam," in no sense indicates the Hebrew spelling, although giving a good representation of the sound. In precisely similar fashion, we may assert that his "Jah-oh-eh" also represents his idea of the proper pronunciation of the word, rather than its transliteration—the presence of the extra "h" in "oh" would indicate this; it is evidently present only to lengthen the sound of the "o," as in our English interjection. Then substituting "y" for "j"—not from partiality to Mr. Smith, but because it is more correct—and pronouncing this word, as a word, not as a series of three sounds (e. g., a, b, c, or 1, 2, 3), we have a very close approximation of "Yaoway," which is so nearly the pronunciation for the accredited "Yahweh," as given, viva voce, by Hebraists, (the "e" being given as in European languages, like the English long "a" in "fate," "gate," etc.) that it is needless to



quibble over the difference. In spite of the fact, therefore, that Smith's rendering has been condemned as "far from accurate," he is, evidently, in very good accord with both Abuquity and modern learning. The principal difference between them is whether the Waw remains consonant, or is assimilated to "o."

A large part of the further assumed attacks and discreditings of Smith's interpretations partake of the nature of guerilla warfare. Thus Doctor von Bissing throws out a remark in his letter for the pamphlet, which rather suggests that he is something of a humorist. He says: "Jos. Smith certainly . . . never deciphered hieroglyphic texts at all. He probably used Athanasius Kirscher the Jesuit's work, and there found a method of reading the old Egyptian signs very much like his own."

The humor of the Doctor's remark seems to appeal strongly, for we find the Reverend Dr. Peters taking it up, and enlarging it greatly. Relating, in his genial letter included in the Bishop's Reply to Doctor Widtsoe, how that at a meeting of the Oriental Club he had shown the Spalding pamphlet to those present—and they were "very much interested"—he proceeds, as follows: "Von Bissing's suggestion, contained on the last page of the pamphlet, that Smith probably 'used Athanasius Kirscher the Jesuit's work' on Egyptian, approved itself to those present. Indeed it was suggested by them before I had come to that passage. Kirscher's work was not a whit more foolish or improbable than Smith's work. It was precisely because it was of such a character that, for a good while, the interpretation of Egyptian hieroglyphics was discredited. His book had a wide circulation. It appealed immensely to half educated and uneducated people and repelled the better educated." The Doctor evidently goes to so great length in describing Kirscher's work (or "book") as a fitting introduction to his grand climax: "The suggestion from that is that Smith, just as honestly as Kirscher, believed that he had found a clue and was a real decipherer; that, in other words, he was not a pure fraud, but an ignorant, vain, self-deluded man, who imagined he knew what he did not know."

Under the Doctor's characterization, Mr. Smith was certainly in a large and representative company. Including many of the people, whose names shine in history, also, quite a few "scholars." Apparently, the Doctor has "traced error to its foul nest." If, as Mercer remarks, "The unanimous testimony of eight scholars is the

same as that of eighty and eight," we may conclude that the "testimony" of two scholars, backed also, by the membership of the Oriental Club, is of nearly equal force. One encounters grave difficulties. In one point, however, I should like to be enlightened. Although, as I remember, one of the critics of Spalding's pamphlet, finding the remark of Doctor Sayce—"Maat leading the Pharaoh before Osiris"—asks, innocently, "what Pharaoh?" and is censured for "cavilling," I will risk the same rebuke by asking "which book." Doctor Peters would confer an immense favor by giving the title and the date of publication of that work of Athanasius Kirscher, which had a "wide circulation," "appealed immensely to the half educated and uneducated," discredited the interpretation of Egyptian hieroglyphics "for a good while," and "repelled the better educated." It might seem, on his terms, that the "crediting" of hieroglyphic interpretation was the result of popular vote in some sense.

As a matter of fact, Kirscher's theories embarrassed the final work of deciphering Egyptian hieroglyphics to just about the same extent that the itinerary of Ulysses, as set forth in Homer's "Odyssey," would confuse the compiler of a "Guide Book to the Mediterranean," at the present day. On the other hand, if, as the Doctor asserts, any book of his "repelled the better educated," the "repulsion" came by some sort of "long-distance transmission" in the Doctor's case. In making the statements above quoted, Doctor Peters shows conclusively that he has the vaguest possible idea of the identity, period, significance, and work of Kirscher, also that, if he ever saw or read any book of his, it has made no deep impression on his mind. I am very sorry that Doctors Von Bissing and Peters, and the members of the Oriental Club, have made such a suggestion as this about "Kirscher's work." It sounds very like an off-hand and ill-considered remark, and rather shakes one's faith in the sufficiency and accuracy of their other findings.

Athanasius Kirscher, a Jesuit priest, who lived in the seventeenth century, and was one of the most learned men of his day, wrote over thirty books treating of a wide range of subjects, including mathematics and physics, linguistics and travel. Judging from the quotations in several of his works, he was "at home" in a dozen languages, including Arabic, Syriac, Hebrew, Greek and Latin. He wrote a book on China, with notes by the way on India, Tibet and Japan, that reveals an active and acquisitive



mind and, within the inevitable limitations of his day, also a faithful observer. In this latter book he includes an analysis of the Sanscrit writing (Nagari), which shows but few defects, and discusses the mythology of India, and of the other countries reached by him in a manner, both intelligent and exhaustive. He propounds, also, a theory of the origin and use of the Chinese written signs, which is brilliant, even if unscientific, according to the findings of the present day. Furthermore, in no one of his books does he make any distinct effort to appeal to the "half educated and uneducated." Such people would be very much annoyed at running upon some of his plenteously distributed quotations in Hebrew, Syriac, Arabic, and other "outrageous" languages at about every other page. His books come just about as near to "popular science" as does the Book of Mormon to a novel.

In addition to his other works, all discouragingly learned and brilliant, he wrote and published, not one, merely, but no less than six distinct books dealing with the language and hieroglyphics of the ancient Egyptians. All these books were written in the crabbed, mediaeval Latin of his contemporary scholars, and none of them, so far as I have been able to discover, has ever been translated into English. In order, however, that Doctor Peters may indicate the one that appealed especially to the "uneducated," I will include their titles and dates, as follows: "Prodromus Coptus" (Rome, 1636); "Lingua Aegyptiaca restituta" (Rome, 1643); "Obeliscus Pamphilus in foro Aegonalis Erectus" (Rome, 1650); "Oedipus Aegyptiacus" (Rome, 1652-54); "Obelisci Aegyptiaci. . . Interpretatio hieroglyphica; novo methodo tradita" (Rome, 1666); "Sphinx Mystagoga" (Amsterdam 1674). He is also credited with another bearing the title, "Ars Veterum Aegyptiorum hieroglyphica" (hieroglyphic art of the old Egyptians), which I have been unable to find on published lists, or in library collections; consequently, no date.

Kirschner believed that the Egyptian hieroglyphics represented "picture writing" merely, and not combinations of sound-equivalents, ideograms, etc. Like several other theorists of pre-scientific times, he made a bold comparison with the Chinese method of writing, to a great extent, apparently, identifying the two. As a Churchman, also, he imported numerous ideas concerning the "mysteries of religion" into his attempted interpretations. That he evidently guessed wrong in

most cases is no reflection on his intelligence; he was, in his day, before the Rosetta Stone had been discovered and deciphered, in precisely the same position, as regards Egyptian inscriptions, as are the learned of the present in discussing the Maya inscriptions of Yucatan and Central America. In spite of the inevitable shortcomings of his work and methods, Kirschner recognized the relevancy of the study of Coptic to the understanding of Ancient Egyptian, and, accordingly, includes in his "Prodromus Coptus" an elaborate lexicon of the former language.

I have included this rather lengthy discussion of Father Kirschner and his work merely to demonstrate the complete idleness and futility of the aforementioned criticisms involving his name and "book." If, as von Bissing and Peters suppose, Smith "used . . . the Jesuit's work," they credit him with a very good and exhaustive knowledge of Latin, also-with a really scholarly discrimination, which prevented him from following "his master" in the latter's more unscientific and indefensible hypotheses. So Smith knew "some Hebrew" and a great deal of Latin, yet these facts, vigorously asserted or suggested, militate against the notion that he could possibly have read any Egyptian texts. Whatever Smith may have known, or may not have known, about languages, or other matters, it is quite clear that there are very many people who know little or nothing about Smith.

Although, as an interested investigator of matters religious, sociological and linguistic, I first entered this discussion with the sole intention of discovering and stating the real facts, to the best of my humble ability, I must confess surprise at the large number of occasions in which the balance of evidence is on the side of Joseph Smith, also, at the futility of a large number of the arguments made against his claims and character. Since the opening of this Spalding pamphlet investigation, my respect for him and his teachings has greatly augmented. There can be no doubt but what he is destined to occupy a respected position among historic religious teachers and moral and sociological innovators. It would seem that he has already become a riddle, which is not readily to be solved, even by the learned. Whatever else may be said about him, I am determined, to the best of my ability, to see that he gets fair and candid treatment. Treatments of other varieties have already been overdone in his case. The present controversy is no conspicuous exception.

The learned participants in the pres-

ent controversy follow very much the same lines of procedure as has always been followed by unlearned anti-"Mormons," in general. They assume very much that has not been said or claimed, and, then proceed to argue against it. Thus, in the numerous arguments based on the apparent late period of the figures on the three plates of the Book of Abraham, altogether too much has been said on the assumption of a claim that Abraham originated these plates, or even that they may be considered the original drawings included in the first copies of this assumed ancient work. We might as reasonably say of a recent edition of Dickens' novels: "These books cannot be by Dickens, because they are illustrated with half-tone plates made from drawings by a modern artist, and there were no half-tone plates in Dickens' time." We would be mistaken, of course, in such a criticism; the whole point of the matter being whether the illustrations in question belong in and illustrate Dickens' novels, or whether they belong with stories by Scott, Zola or Beaconsfield. In the same way, the sole question before us in the present case is as to whether Smith's descriptions and interpretations may be justified by any respectable line of argument. The question of the date is quite secondary, as suggested above.

Thus, if any of the critics can clearly indicate an Egyptian drawing like Plate 1, which shows the same agitated pose of the reclining figure, and the "priest" without the Anubis head, that would be of real value. I know of no such drawing, and believe that such cannot be produced. In regard to the second plate, the hypocephalus, I have seen positively no statement of a claim that Abraham originated it; but, as I believe, I made fairly good approximations to demonstrating that Smith's interpretations hovered somewhere in the neighborhood of truth, and that, on the testimony of no smaller scholars than Petrie, Budge and Lythgoe. What may have been its real origin I did not attempt to determine, partly because I could find no perfectly conclusive data on the subject; partly because I considered that the discussion should deal solely with Smith's interpretations.

In another point, also, our scholarly critics are somewhat afflicted with a misapprehension, and this is in the statement made by both Doctor Mercer and Doctor Barton, to the effect that, as the latter puts it: "Had this been a genuine Book of Abraham, it would not have been written in Egyptian characters at all, but in Babylonian cuneiform. That was the language and script of Abraham's native land, and was the method of writing

used in Palestine even by Egyptian governors." This, also, is a matter which we need not pause to discuss at length, since no one, so far as I have heard, has seen the original of the book in question, in order to inform us as to whether it was written in Egyptian hieroglyphic, Babylonian cuneiform, or some other script, or to judge as to whether it was an original or a translation, or to show us how far the scribes of a "degenerate and debased age in Egyptian civilization" had altered the drawings and botched the inscriptions. The fact remains that Smith made no attempt to interpret the inscriptions on these plates. We might even hold that the text of the book really was in cuneiform, and that these drawings, with hieroglyphic inscriptions, had been supplied by a hand other than the one that wrote it. Even on the supposition that Smith really found the key to the translation of an ancient document, we have no guarantee that he knew definitely the origin of its letters or of its language. Many fairly intelligent people of the present day cannot tell Hebrew from Sanskrit, nor Cuneiform from Chinese. The illegible inscriptions, which he did not pretend to translate furnish no clue to the character of the text which he did profess to translate. Hence we are, at the end of the discussion, precisely where we were before we began talking.

There seems little necessity of adding more to demonstrate the fact that all the "experts" consulted by Bishop Spalding have actually established in a scholarly and scientific form little or nothing against Smith's proposed explanations of these plates. That they have established the fact that, in the words of one of their number, "Smith has misinterpreted the signification of every one figure," is an absurdity. Not only have I shown that he made some good approximations to the meanings of several of the figures, at least, especially on the "hypocephalus" and that on the authority of recognized writers on matters Egyptian, but I have shown also that the adverse criticisms were made in a spirit far from that in which one could reasonably expect to discover the truth of anything on earth. I can not understand, therefore, how that Bishop Spalding can continue to assume that he has disproved all of Smith's findings in connection with these plates, nor do I understand how such an assumption comports with his assumed character of an "honest searcher after truth." Whatever he may think, or say, on the matter is of small consequence, however, besides the fact that he allows editors of his own and other bodies to assume

the truth of such statements as are made in the editorial enclosed herewith.

In his reply to Doctor Widtsoe the Bishop reveals his attitude, as follows: "I must say that to my admittedly unscientific mind the judgment of eight witnesses seems sufficient to establish the meaning of the Egyptian text. . . . If I found a plant which I could not classify, or a mineral I could not name, and eight scientists in eight universities independently agreed as to the plant and mineral, I should feel that I need inquire no further."

Anyone having the remotest idea of the conditions and qualifications of an adequate scientific judgment knows perfectly well that the Bishop's assumption is very ill taken. In the case of a mineral, at least, there are very many cases in which an exhaustive analysis might reverse an opinion based on superficial resemblances. There are some instances in which the exact nature and identity of a given specimen of mineral may not be fixed, until photometric tests to determine its "axis of refraction," and other physical and chemical qualities, which are nature's hieroglyphic equivalents for its precise description. The whole basis of an adequate judgment, in any field of scientific inquiry, is the exhaustiveness of the analysis. We have seen nothing of the kind in the opinion of the spalding experts, nor any attempt to justify their sweeping statements by a single reference to a recognized text-book or document bearing on the matter in hand. In default of these data, it may be asserted that their judgments are not perfectly scientific, hence, not perfectly reliable.

I suppose, Mr. Editor, that there are still people in this world who would not believe, "though one rose from the dead," but I am truly astonished at the high "horse-power" it requires to dislodge from the minds of the Bishop and his witnesses the notion that they have been concerned, to the minutest extent, with establishing "the meaning of the Egyptian text." I have seen no "text" under discussion and in this "controversy," except a few hieroglyphic lines, which no one has attempted to translate. Furthermore, if he is concerned with the analysis of such a text, why does he persist in consulting persons who are not qualified Egyptologists? Doctors Peters and Barton are self-confessed Semitists, whose Egyptological knowledge consists largely in historical information. The theory of summoning these Semitists is probably that, as they "know one foreign language already," they are competent in foreign languages in general.

But, the climax of the Bishop's argument is characterized by the same charming and "unquestioning faith" in

the deliverances of people, who are reputedly competent "scholars." His attitude seems to be that of the late Cardinal Newman, who, when his unbelieving brother Francis proposed that they assume some self-evident basis of fact for a discussion of their differences, said: "What is the matter with the infallibility of the Pope?"

If this is the Bishop's attitude there is nothing to be said in criticism. An "admittedly unscientific mind" must needs "lean." Would he, however, follow the deliverances of "scholarship" and learning into all bypaths blazed by special investigation? In other words are specialists in other departments as dependable as are those in Egyptology? If he has eleven voices against the Book of Abraham, and hence concludes that he "breaks neck-and-neck," as against the eleven witnesses for the Book of Mormon—and he will do better next time—does he consider that the number and unanimity of the witnesses establishes every point in every dispute? Would he repeat the same profession of faith if, instead of "hitting a body blow to "Mormonism," as he assumes, the deliverances of "scholarship" discredited some of the fundamental beliefs of his own body? If this is his attitude toward learning, what effect should follow from the fact that the Roman church authorities, after an investigation, which seems to have been honestly made, announce unqualifiedly that the Church of England has no right or claim to the "Apostolic Succession?" What effect should follow from the same denial of the reality or significance of this valued Episcopal belief, made by the entire body of Protestant scholarship? If the deliverances of scholars are to be ignored sometimes, why are they so very infallible at others? This is a fair question for an "honest searcher after truth."

There are only two consistent courses left open to the Bishop. The first is to acknowledge frankly and honestly that he has not made his case. The second is to pursue his investigations "to the bitter end." If he takes the latter course, I shall be justly delighted to meet him on every Semitic and Egyptian point he may try to make. If he chooses the former, everyone will acknowledge that he has made good, at least, on his profession as an "honest searcher after truth." I have seen the query propounded in several periodicals, "What will be the effect on the 'Mormons,' now that the world's greatest scholars have spoken?" I can only answer: If they speak no better than some of them have so far spoken, they "could not possibly expect," as one of our friends would say, "to get more than zero."

ROBERT C. WEBB.



# Joseph Smith, Jr., as a Translator<sup>\*</sup>

## A Further Discussion of Bishop F. S. Spalding's Pamphlet

BY ISAAC RUSSELL

**I**F THE average reader of this piece should be instructed to set out on a search for the oldest portrait in the world of a Jew I wonder if he would be tempted, supposing he had galed his impressions from Bishop Spalding's pamphlet on the "Book of Abraham," to make his search through the tombs of the Egyptian pharaohs?

And if the same reader, again, should be instructed to set out on a search for the earliest reference in any literature of the world to the Holy City of the Jews—Jerusalem—would he, having read Bishop Spalding's pamphlet, turn hopefully to the literature of Egypt as a reasonable place to expect to make such a find?

I have before me as I write the bit of poetic description in which the earliest reference in the world to Jerusalem is made. It is in Egyptian hieroglyphics; and what is still more significant, the Egyptian who wrote the piece wrote of his joy on getting to Jerusalem because he found there people who could speak his own Egyptian language and people who had known him in his own home on the banks of the Nile!

There is also on my desk as I write the earliest known portrait of a Jew. It is of a Semite who lived a thousand years before Abraham and yet he wore a coat of many colors and carried a water-skin on his back and a shepherd's musical instrument in his hand. And the portrait was made of him upon his arrival in Egypt over the same pathway Abraham took.

Before beginning to discuss these two documents that have come down to us from the very cradle-days of history, I want first to call attention again, as I have done in previous articles, to the assertion of Dr. James H. Breasted of the University of Chicago to the effect that the Egyptians "knew nothing of Abraham's God or Abraham's religion." And I wish also to recall the still more remarkable assertion of Dr. John Peters, who signed himself while serving on Bishop Spalding's jury as from the "University of Pennsylvania," whereas as a matter of fact he had been for many years an

Episcopal clergyman in New York. The assertion of Dr. Peters was that Joseph Smith's translations from Egyptian papyri roll displayed an "amusing ignorance" because "Chaldeans and Egyptians are hopelessly mixed up although as dissimilar and remote in language, religion and locality as are today American and Chinese."

The reason for bringing in Dr. Peters just here is that in a volume by Flinders Petrie, another of Bishop Spalding's jurymen, I have just been reading the narrative of a king of Chaldea who was also at the same time the pharaoh of Egypt, and this long before Abraham's time. Not only did Petrie tell of this Chaldean who was Egypt's pharaoh, but he told of at least three other Chaldeans who had so served in Egypt!

I have already referred to Dr. Sayce and the view he gives of the period, preceding the visit to Egypt by Abraham, in which Chaldea was a province of Palestine, this period being followed by another era in which Palestine was a province of Egypt, so that Chaldeans came freely into Egypt and the Chaldean culture and many Chaldean words came with them.

Petrie, by dealing extensively with both of these periods gives us a picture of the sources of Egyptian culture which leaves not the remotest credence to any assertion that the Chaldeans were a remote people from the Egyptians or that Abraham's religion was strange and remote from contact with the Egyptians.

You can measure the geography of the situation with a single glance at any school map. A pencil held to the scale will show that it was only 300 miles from Thebes, the capital of the Egyptians, to Jerusalem, the capital of Palestine, and only 500 miles from Jerusalem to Babylon and Ur, the chief cities of the Chaldeans.

You have then, in considering the fusing of Abraham's people and the Chaldeans and Egyptians—which without the slightest doubt went on continuously for a period of over 1,000 years—to deal with an area only 800 miles in width—less than the distance from Salt Lake to Omaha with traffic

<sup>\*</sup>From the *Deseret News* July 19, 1913.



conditions very similar to those existing in the pioneering and pre-rail-road days of the west.

Flinders Petrie tells the story with a great wealth of detail. To deal with it merely in headlines, we find that in the third millennium B. C. the people of Chaldea began to stir themselves. In successive waves of migration they swept through the fertile Euphrates valley from their chief city of Ur. After overflowing the Euphrates district they moved in successive migrations down the pastoral plains at the back of Syria. They reached and populated simultaneously the island of Cyprus, the Mediterranean shores, and the land of Egypt,—and this long before Abraham. For a time the kings of Babylon in this period ruled also in Egypt, and the Children of Israel's invasion of Egypt was merely the final and triumphant expression of this migratory movement. The end of the migrations came, as Flinders Petrie points out in the rise of the pharaoh "who knew not Joseph." Petrie does not depend upon any biblical learning to make this fact clear. He bases the conclusion entirely upon the evidences of the Egyptian monuments and Egyptian literature, independent of the Bible. And indeed any writer upon Egypt will tell you how the native princes of Egypt, who for long centuries were in subjection to the Hyksos, or shepherd invaders from Asia, finally rose in their wrath and cast them out. And how, after casting them out, the Egyptians pursued them all the way to Palestine and Babylon, and ruled the world through to the Euphrates, thus exactly reversing the situation of the earlier centuries in which the people of the Euphrates had ruled clear through to Egypt. The Children of Israel swinging into Egypt at the crest of the wave merely remained till the ebb set in and so were persecuted.

Now this period of empire was the greatest period Egypt ever enjoyed. The world as then known to the Egyptians was looted to enrich the temples at Thebes, which in that period were built or greatly expanded and enlarged. Artists from all the territory of the empire were called to Thebes to beautify the cities and the palaces of the pharaohs. And towards the end the Children of Israel were forced to build more cities for the native Egyptian kings.

From these usual accounts of Egyptian history you find that this reverse-movement in migrations out of Egypt started in the year 1580 B.C.—the year in which Prince Ahmes I of Thebes drove the Shepherd Kings out of Egypt and pursued them into Palestine.

From Petrie I take this table of the

chronology of the visit of the Children of Israel to Egypt:

Abraham came into Canaan  
from the Chaldean city of  
Ur, the place of his birth....2110 B. C.  
The Israelites entered Egypt...1650 B. C.  
The exodus .....1220 B. C.  
The oppression commenced...1580 B. C.

I have already pointed out that the end of the Hyksos rule and the beginning of a native Egyptian rule was in 1580 B. C. That date also, as you can readily see from the above table, was a date at which the biblical narrative and the evidences of the Egyptian monuments fuse and make mutually corroborative history. It was the date when one Egyptian dynasty closed and a pharaoh came to the throne who "knew not Joseph," or any of his Asiatic kind!

The great Empire of the Egyptians lasted from 1580 B. C. to 945 B.C.—a date just 30 years beyond the time when the Children of Israel, after wandering under Moses and Joshua and adopting the monotheistic worship which Moses taught to them, undertook the erection of the Temple of Solomon.

In these mere glimpses at the literature of ancient Egypt in its relationship to the "Book of Abraham" controversy there is not space to develop the details, but here are some of the chapter headings in which Flinders Petrie discusses the mutual relations of two people who according to good Dr. Peters were as remote as Americans and Chinese and who according to Breasted knew nothing of each other's religion. The volume by Petrie was published only two years ago, and it therefore has the advantage of great authority due to its very recent date as well as to the fact that it is from the pen of one of the greatest of the archaeologists at work in Egypt. The volume is entitled "Egypt and Israel."

I wish I could give more than the chapter headings but they will suggest to anyone interested some of the data to be had through following up this theme:

The Babylonian Kings of Egypt  
The Egyptians and Semites Mixed.  
Israel not All in Egypt.  
Abram, the Shepherd Prince.  
Family Links of Egypt and Judah.  
The Babylonianizing party in Egypt.  
The New Jerusalem in Egypt.  
Israel Triumphant in Egypt.  
The Name of Israel on the Great Slab  
(An Egyptian monument.)

Now, while we who had not heretofore pried much into Egyptian history had been considering Abraham to be a sort of father of our history the Egyptian perspective shows us that he came to Egypt at the close of the fifth age of Egyptian history and that after him there were only

three ages to follow—the empire, ushered in while his people were still there and bringing with it the oppression; the Greek conquest and reigns; and the Arabian conquest which brought a final end to all of Egypt's glory.

Before Abraham then had been that period in which the pyramids arose, became ancient, and were forgotten, as to their meaning and religious significance. Also the Egyptians had passed through the period of worshiping a god in each district, and had worked towards a monotheistic idea with the attributes of all their gods concentrated in a single chief god.

We must realize then, in considering this situation that Abraham himself was not monotheistic in his earliest career and that the Semite tribes to which he belonged were not entirely monotheistic up to his time. In him then we have the father of the idea of monotheistic worship in all the world—if we are to trust an authority who Petrie constantly urges upon us as worthy of great belief. I refer to Josephus, the historian of the Jews. Breasted and Peters I suspect would not want to go on record as repudiating Josephus any more than they would care to sanction Joseph Smith. Let us see then what Josephus tells us about Abraham in Egypt. His story of the life of Abraham was one I hardly expected to encounter after reading the views of the Spalding jurymen. Here is the Josephus story that Petrie finds so well verified by the Egyptian monuments that he goes out of his way especially to commend it:

I quote from the seventh chapter of Josephus:

"Abraham was a person of great sagacity both for understanding all things and persuading his hearers and not mistaken in his opinions: FOR WHICH REASON HE BEGAN TO HAVE HIGHER NOTIONS OF VIRTUE THAN OTHERS HAD AND HE DETERMINED TO CHANGE AND TO RENEW THE OPINION ALL MEN HAPPENED THEN TO HAVE CONCERNING GOD: FOR HE WAS THE FIRST THAT VENTURED TO PUBLISH THIS NOTION THAT THERE WAS BUT ONE GOD. THE CREATOR OF THE UNIVERSE; AND THAT AS TO THE OTHER GODS IF THEY CONTRIBUTED ANYTHING TO THE HAPPINESS OF MEN THAT EACH OF THEM AFFORDED IT ONLY ACCORDING TO HIS APPOINTMENT AND NOT BY THEIR OWN POWER.

"For which doctrines, when the Chaldeans and other people of Mesopotamia raised a tumult against him, he thought fit to leave the country;

and at the command and by the assistance of God he came and lived in the land of Canaan. And when he was there settled he built an altar and performed a sacrifice to God.

"Berosus mentions our father Abram without knowing him when he says thus: 'In the tenth generation after the flood there was among the Chaldeans a man righteous and great; and skillful in the celestial science.'

"Now after this, when a famine had invaded the land of Canaan, and Abram had discovered that the Egyptians were in a flourishing condition he was disposed to go down to them both to partake of the plenty they enjoyed. AND TO BECOME AN AUDITOR OF THEIR PRIESTS, AND TO KNOW WHAT THEY SAID CONCERNING THE GODS; DESIGNING EITHER TO FOLLOW THEM IF THEY HAD A BETTER NOTION THAN HE, OR TO CONVERT THEM TO A BETTER WAY IF HIS OWN NOTIONS PROVED THE TRUEST.

"FOR WHEREAS THE EGYPTIANS WERE FORMERLY ADDICTED TO DIFFERENT CUSTOMS AND DESPISED ONE ANOTHER'S SACRED AND ACCUSTOMED RITES AND WERE VERY ANGRY ONE WITH ANOTHER ON THAT ACCOUNT, ABRAM CONFERRED WITH EACH OF THEM, AND CONFUTING THE REASONINGS THEY MADE USE OF, EVERY ONE FOR THEIR OWN PRACTISES HE DEMONSTRATED THAT SUCH REASONINGS WERE VAIN AND VOID OF TRUTH. WHEREUPON HE WAS ADMIRER BY THEM IN THOSE CONFERENCES AS A VERY WISE MAN, AND ONE OF GREAT SAGACITY, when he discoursed on any subject he understood; and this not only in understanding it but in persuading other men also to assent to him. HE COMMUNICATED TO THEM ARITHMETIC AND DELIVERED TO THEM THE SCIENCE OF ASTRONOMY, for before Abram came into Egypt they were unacquainted with these parts of learning. FOR THAT SCIENCE CAME FROM THE CHALDEANS INTO EGYPT and from thence to the Greeks also."

One of the fascinating things of prying a bit into Egyptian lore is the constant surprises one meets in finding how alive today are many of the things brought into the world in the ancient millenniums of Egyptian rule. I passed, for instance, on Broadway a day or two ago a young woman wearing a hat that is a forerunner of the newest vogue. Yet it was a hat fashioned exactly after a crown that graced the head of many Egyptian famous queens. It was the vulture-crown that the

women of Egypt wore in Joseph's day—that is the women of royalty. Last winter the tableau drama "Joseph and His Brethren" was produced in New York. The chief actress wore this vulture-crown as part of a stage setting that faithfully reproduced a temple of the Theban pharaohs when Joseph arrived as the Hebrew slave. And now of course that "new style hat" has had to become the vogue after the usual manner of the startlingly new things that famous actresses wear in these play-going days! And so in this one little minor matter we flash back our styles over many millenniums!

Nor is that all one may observe of things around about us that we owe to Egypt. Who would have suspected that such a completely Jewish name as Moses is not Jewish at all but purely Egyptian. We write a typical Egyptian name, Amen-hotep, and recognize a pharaoh's title. Write it Mo-uses and you get the Egyptian original which means "saved out of the water." At least that is what Petrie says it means! And this concerning the proclaimer of the ten commandments and religion we know today as sacred throughout Christendom and which Breasted and Peters would have us conclude was utterly aloof from Egyptian contact!

If you had taken your Egyptian conceptions from the Spalding pamphlet would you expect, in looking through reproductions of famous temples built by the Egyptians, to find a temple containing baptismal fonts—that is fonts for ablutions after the exact manner of the Jewish and the older Semitic ritual? And would you expect to encounter pictures of the ruins of a fortification built only 20 miles away from the chief center of Egyptian rule in entirely the Chaldean style—a style of earth entrenchments for defense from archery that the Egyptians never learned?

Yet to quote from Petrie: "There has fortunately been found 20 miles north of Cairo a fortress that is completely unegyptian in character, although it is completely similar to the fortresses built during the Jewish age in Syria."

Petrie goes on to explain that the Syro-Mesopotamian troops from the Euphrates valley first reached Egypt as mercenaries and gradually grew in strength through subsequent migrations till they gained authority and gave us the Hyksos dynasties of Pharaohs. "Fortunately," he says, "we have preserved the name of one of the Syro-Mesopotamian intruders who rose to the Egyptian throne. His name appears as Khendy on a cylinder of green jasper. On his head is the double

crown of Egypt. An Egyptian waist cloth is wrapped about him. He is shown presenting the 'sign of life' (an Egyptian symbol carried by almost all rulers and gods and goddesses) to a Babylonian who stands before him. Beyond the Mesopotamian is an Egyptian who holds a papyrus plant. The king's name is enclosed in a cartouche and scattered hieroglyphics are around it." A cartouche, it should be explained is the device by which all Egyptian pharaohs inclosed their titles in writing them down.

Petrie adds that on a well known tablet now in Paris the name of this king is given as well as the name "Rane-maat-ne-kha" and "the usual Egyptian titles."

"All this" he says "points to THE BABYLONIAN HAVING COME INTO EGYPT WHEN THE COUNTRY WAS STILL WELL ORDERED AND IT POINTS TO HIS HAVING SERVED AS A REGULAR EGYPTIAN KING. Some scarabs of the king have been found." It should be understood of course that scarabs were as typical of Egypt as the green Tarper vase was typical of Babylon!

I mentioned having found the earliest portrait of a Semite in the world. It was from a carving on the tomb at Leni-Hasan, an Egyptian monarch or ruler of a province. Of this portrait—it is in a series of portraits depicting the arrival of a family from Syria seeking admission to Egypt, Petrie says:

"Although the date is 1,000 years before Abraham this immigrant into Egypt was one of the same race and probably led much the same life. The portrait therefore is invaluable as an historic type of the great Semitic invasion of Egypt.

"Hagar was an Egyptian slave and Ishmael, the son of Abram, was therefore half Egyptian. His mother chose an Egyptian wife for him and therefore the race that Ishmael founded was three-quarters Egyptian!

"The ceremony of circumcision was practiced in Egypt for 2,000 years before Abram performed the rite upon Ishmael, the Egyptian Hagar's son!" And later upon Isaac, thus founding out of his Egyptian contact a permanent and distinctive Hebrew custom!

And concerning the temple for Jewish worship built by Egyptians Petrie says this: "The nature of the changes introduced into the religion of the Israelites by the Mosaic system has been somewhat explained in the remains of a temple for Semitic worship at Serabit al Khadem. Although constructed by Egyptians who went there to mine for turquoise the character of the ritual was in each respect not Egyptian but adapted to the Semitic



nature. There were three tanks for ablutions (which may still be seen in pictures of the ruins) and conical stones which are even yet a feature of Syrian worship."

We have become familiar in the Book of Abraham controversy with the question of the significance to be attached to lotos flowers such as are shown at various places in the pictures from the Book of Abraham. That matter can well be cleared up as to general Egyptian usage. Petrie tells us that lotos flowers were the emblem of royalty, and that that is all they signify. Queens carried them in the festivals and a sprig of them in the hand signified that the person carrying them was a royal person.

The significance of the outstretched wings of a bird also was brought up. Observe here how Petrie tells us that the Egyptian custom as to that matter

had vital influence upon the Hebrew custom. Thousands of Egyptian figures exist, it should be remembered, in which the goddess Isis stands with wings outstretched behind the god Osiris and sometimes the wing tips meet the wing tips of her sister goddess, Maat, standing on the other side of the god.

Symbolically however the wings and the goddesses too signified nothing but the protecting power of mercy and truth, for which the goddess figures stood as ideograms. AND THE HEBREWS CARRIED THE CUSTOM DOWN IN THEIR OWN RELIGION EVEN TO THIS TIME AND IT SPREAD THROUGHOUT THE WORLD; FOR HOW OFTEN IN CHURCHES DO YOU SEE CHERUBS WITH OUTSTRETCHED WINGS ABOUT AN ALTAR OR ABOVE THE MERCY SEAT?



### EGYPTIAN ART AFTER ABRAHAM.

Portrait of Amen-hotep IV. of the Eighteenth Dynasty.

This pharaoh reigned at the zenith of Israelitish influence in Egypt. It was Egypt's Golden Age, and the Children of Israel were still at this period Egyptian subjects. The son of an Asiatic mother and the husband of an Asiatic wife, this pharaoh definitely abandoned the polytheistic creeds and founded his own cult of monotheism. His portrait, given above, was not excelled in Egyptian art accomplishment, except by a portrait made by Asiatic artists of his own mother. Following his reign and that of his immediate successors, who drove out the Children of Israel, Egypt fell into ruin under Ethiopian invaders from which it was not rescued until the Persian and Greek conquests after a lapse of 400 years.



Here is the Petrie version of the custom's origin: "In the holiest of all things, the Ark of Yahveh of the Hebrews, there were cherubs, one on each end of the mercy seat with wings covering the mercy seat. This agrees with the description of the Egyptian ark of the gods with figures of the goddess Maat with wings covering the ark." And the idea is frequently met with in scripture as indicated in the phrases, "mercy and truth are met together," "for thy mercy and for thy truth's sake."

Petrie at great length develops the probability that the ark of the Hebrews contained in the Holy of Holies the same set of scales that are shown in the Egyptian judgment scenes to express symbolically the same idea the Egyptians sought to express by that device of the justice of God's judgments.

So much for influences that worked out of Egypt into the life and religious customs of the Jews.

Concerning the other side of the story—the impression the Semites made upon the Egyptian people whom they ruled for centuries—I have tried to give a few slight glimpses of what the record shows. With this piece I enclose two pictures from originals in the Metropolitan Museum of Art, one from the period in which native Egyptian power reached its climax, and the other from the period of which Semitic influence reached its climax. The most beautiful art object I have seen from Egypt was a vase delicately done after a manner strange to Egyptian art of any previous age. The art object was a vase surmounted by a queen's portrait and this queen was Queen Thiy; it was during her husband's reign that the zenith of the Empire was reached.

Queen Thiy's influential position must have been one of wide celebrity for in the famous Babylonian tablets found in the ruins of the city of Khu-en-Aten (her son) there is a communication from Dushratta, king of Nitanni to Queen Thiy herself "asking her to interest herself in a matter the king says she must know all about."

Everywhere one turns in this later literature about Egypt one finds abundance upon abundance of narrative dealing with contact between Abraham's people and the Egyptians and the Chaldeans both before and long after Abraham's visit to Egypt. It would be tiresome to repeat it all, but merely to show how completely it is the pervading view of modern writers, let us glance at one paragraph from the work of Miss Buttles, who by the way is a relative of Theodore Davis, the greatest of the archaeologists

whom America has contributed to the Egyptian field. In company with Mr. Davis she spent years in Egyptian research and was honored through a preface to her volume from the pen of Maspero, dean of the corps of Egyptian excavators.

Miss Buttles noted that rich increase in humanity and art in Egypt and the tense revolutionary spirit that pervaded the country just after Abraham's time. I have already noted mentions of this condition by Maspero, Budge, Sayce and Petrie. Here is what Miss Buttles says about it:

"At an early date the sun god at Heliopolis became Amen at Thebes and Amen-Ra in later times, 'King of the gods,' and after the Fourth dynasty Egyptian kings added to their titles the title of 'the son of Ra.'

"From this earlier background the Eighteenth dynasty blossomed out as the golden age of Egypt. Arts, crafts, literature were in the zenith of their glory and its monarchs were not only the most brilliant personalities of its history but they have so stamped themselves and their times on the countless records of the period that even after the lapse of more than 30 centuries they seem to live and to appear as human beings.

"Suddenly released from the old order of rigid laws (Miss Buttles is here referring to the religious revolution that gave us a monotheistic pharaoh) the arts and crafts make a leap forward and find an expression wholly new to Egypt. The literature and poetry of the age, the extraordinary approach to modern thought in its philosophy, the monotheistic character of its religious principles, the admirable fidelity to nature of all its expressions make the reign of Kuh-en-Aten, the heretic (from Egyptian polytheism) one of the most remarkable of ancient history."

So that readers of this piece may judge exactly what the contrast in art development, for instance, was, I am furnishing with this two photographs of original art objects which are in the metropolitan museum of art. One is a portrait done at the zenith of the Egyptian period before the coming of Abraham, the other a portrait done at the zenith of the influence of the Children of Israel. The strong contrast in art power of the two pictures will surely be readily observed.

The listing of items which prove the existence in Egypt at Abraham's time of a cosmopolitan culture in which previous Egyptian culture collapsed, grows tedious. But just to complete the series here entered upon let us take a final glance at another department of life in which the situation made itself evident. The beautiful Queen Thiy,

whose picture in the Metropolitan Museum is said by great art critics to be almost unequaled as a specimen of idealized portraiture, was only one of the wives of the great Egyptian conqueror whose queen she was. Of the other wives this is the roster as given

The word for Palestine in Egypt was TENU. Holding that in mind it may possibly be interesting to glance through this bit of verse concerning the adventure of one Sinhue who fled from Egypt after Sesostris became pharaoh. Breasted says of the tale that



### ART IN EGYPT BEFORE ABRAHAM.

#### A Typical Twelfth Dynasty Portrait.

It was a period when textiles and wood were the only mediums in use, and the great Semitic migrations into Egypt were just commencing. Compare the finish and delicacy of the Egyptian art object of the period of the Children of Israel's invasion of Egypt with this portrait. Both pictures are from originals at the Metropolitan Museum of Art in New York. The picture given above represents the zenith of Egyptian art accomplishment under purely native influence.

by Miss Buttles: "a daughter of Satharna, a daughter of Dushratta, a sister and a daughter of Kallimasesen, and a sister of Buraburiash, kings of Babylonia."

And from Petrie and Sayce we learn that these Babylonian princesses who were the wives of Egyptian pharaohs often brought long trains of followers and servants with them to the court which as Peters told us "was as remote from" them as China from America!

it is "essentially true" and is the oldest reference in the world to Jerusalem:

When I reached the lake of Kemwer  
I fell down for thirst; fast came my  
breath,  
My throat was hot,  
I said: "This is the taste of death.  
I upheld my heart, I drew my limbs together,  
I heard a sound of the lowing of cattle,  
I beheld the Bedwin.

That chief among them who had been  
in Egypt, recognized me.

He gave me water, he cooked for me  
milk.

I went with him to his tribe,  
Good was that which they did for me.

One land sent me on to another

I arrived at Kedem

I spent a year and a half there.

Emuienshi, that sheik of Upper Tenu  
brought me forth

Saying to me: 'Happy are thou with  
me,

For thou hearest the speech of Egypt."

He said this for he knew my character,

He had heard of my wisdom;

The Egyptians who were there with  
him bare witness of me.

Dr. John A. Widtsoe has called our  
attention to the haste with which the  
scholars turned off their opinions about  
the Book of Abraham and the need for

more scholarly research before reaching final conclusions. The conclusions of the American branch of the Spalding jury are surely upset by the views given here of Egyptian history. Another worth while phase of the matter would perhaps be now to turn to hypocephali and collect and compare all of those interesting circular discs to be had in the museum. Some of those who wrote for Bishop Spalding intimated that there are thousands if not millions of them to be had, but more conservative estimates place the world's total supply at 40. Maybe a fairly complete set of pictures of them could be obtained and all the known data about each be made accessible for those interested in the Book of Abraham matter. I would welcome data on this subject but I doubt if any scholars have given any detailed consideration whatever to the hypocephali.



# A Final Word

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BY J. M. SJODAHL, EDITOR OF THE DESERET NEWS

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In another part of this number of the ERA the reader will find a somewhat lengthy article by Dr. Robert C. Webb, reviewing certain points of a discussion, opened by the Rt. Rev. Bishop F. S. Spalding, on the very ancient piece of literature given to the world by Joseph Smith under the title, "The Book of Abraham."

A few months ago, Bishop F. S. Spalding published a little pamphlet on "Joseph Smith, Jr., as a Translator," the purpose of which was to prove by the testimony of scholars that the Prophet Joseph did not, and could not, give a correct translation of the text engraved on the Book of Mormon plates.

The Bishop, it is said, gave a liberal portion of his time and thought for some years to this literary production, fully expecting that when it should appear in print, it would signal the end of the Church of Jesus Christ of Latter-day Saints.

The little pamphlet created some interest both among Church members and others, as evidenced by numerous replies, or criticisms, which have appeared in print. The reasons for this are apparent. The subject itself is fascinating, the author is prominent, and scientific importance was imparted to the argument by the use of the names of world-renowned Egyptologists and Assyriologists.

To the older Church members there was nothing new, or startling, in the proposition upon which the Bishop relied for success in his undertaking. They remembered that the illustrations which form part of the Book of Abraham, were criticized by a couple of travelers through Salt Lake City over fifty years ago, on the very ground the Bishop now takes, after they had submitted them to the scrutiny of a scientist of high repute, M. Theodule Deveria. But they also remembered that Elder George Reynolds in his "Book of Abraham," successfully met these critics. They felt sure that the result of the present discussion would not be different.

And this expectation has been fully justified. For the testimony of the scholars appealed to by the author of the pamphlet has been carefully weighed against truth and found wanting in some important particulars. To some of the younger members of the Church the pamphlet, when it first appeared, seemed to contain information injurious to the claim made for the Prophet Joseph as an inspired translator, but, when the alleged facts were exposed to the searchlight and the reasoning was submitted to the test of logic, the worthlessness of the criticism for purposes of honest inquiry and research became apparent.

To many, the attitude of Bishop Spalding, after having re-opened the discussion, has been disappointing. They supposed that, before he threw down the gauntlet, he was fully prepared to defend his position, that he was so well supplied with data that he could have met every effort to break down his argument successfully. They hoped for an exhaustive discussion, fair, impartial, scientific, one that would help the student to form an independent



opinion on the issue involved. But in the course pursued by him, they have found no help whatever. He has thought best to ignore many of the main points advanced by the other side. An abundance of facts has been placed before him, but there is no evidence that he has even noticed them. At the same time his pamphlet is being circulated, and the impression goes out with it that it is unanswered and unanswerable. In the language of "The Continent" of February 13, this year, a "great hoax has been proved on the 'Mormon' prophet." This, we say, is the impression which the Bishop permits to go forth, by ignoring the other side of the argument. Whether this is in accord with the profession of fairness claimed by the author at the outset, may be left to his own judgment.

As already stated, it was the fond hope of the author that his literary effort would turn Latter-day Saints away from the Church, and this expectation is openly admitted by some magazines which have noticed it. In the judgment of the Bishop and his friends, to turn somebody away from the faith as delivered by the prophets of this dispensation, is a highly meritorious work, whether they have anything to substitute for that faith or not; whether they land the victims in infidelity, or not, as long as they cause them to repudiate the principles of truth as understood by the unpopular "Mormons." But we have not heard of one single case of defection from the Church on account of this pamphlet. We have heard some young men express their gratitude that their attention was called to this work of the Prophet Joseph. Professor N. L. Nelson, in his open letter, published in the *Deseret News* of February 15, this year, voices that sentiment, when he says:

"The fog your critics spread did not hang long. Dr. Robert C. Webb's masterly explication of these plates restored to me more than your destructive criticisms took away. For up till the date of this discussion, I had given only the most casual attention to this part of Joseph Smith's work as translator, I therefore had no definite convictions thereto. Never having sought the testimony of the Spirit concerning them, I held these fragments from the lore of Egypt out in that boundless category of things yet to be investigated. But following Dr. Webb's careful paper, as best I could, by aid of dictionary and encyclopedia, I obtained gratifying glimpses into the mythology of Egypt and every bit of insight so obtained, was a new step in the direction of vindicating Joseph Smith." (IMPROVEMENT ERA, April, 1913, p. 604.)

This has been the effect in many instances. The Bishop has actually awakened an interest in this literary gem, the Book of Abraham.

Another effect of this discussion has been to draw out friends of the Latter-day Saints in defense of the Prophet Joseph and his work—friends who, but for such an occasion would have remained silent admirers, like Nicodemus and Joseph of Arimathea in the days of our Lord. The important fact has thereby been revealed that the great cause for which the Church stands has friends and defenders among the educated, thinking classes, of whom the Latter-day Saints know nothing until the emergency reveals them.

#### THE BOOK OF ABRAHAM

The Book of Abraham is one of the most interesting and important literary productions in existence. It is older, by several centuries, than the sacred records of the Hebrews. It supplies some important particulars regarding the

history of Abraham, showing why he was commanded to emigrate from the land and home of his ancestors. It gives important information concerning the structure of the universe. It teaches the pre-existence of intelligences and the rebellion against God before the creation of the earth. Such are the great truths with which it deals.

It shows, further, that Abraham had an important mission to perform in Egypt. Having obtained the Holy Priesthood, and having been given the sacred instrument known as Urim and Thummim, he was properly equipped for that mission, and the Lord, therefore, told him: "Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee. As it was with Noah so shall it be with thee, that through thy ministry my name shall be known in the earth for ever, for I am thy God." (Book of Abraham, Pearl of Great Price, pages 52-53.)

It is well known that a wonderful civilization flourished in the Nile valley in the very earliest dawn of history. This is one of the great riddles of science. Whence came that civilization? Who planted the seed from which it grew? Who taught the Egyptians their marvelous architecture? Who instilled into their minds their religious conceptions? Who wrote their ethical code? Who was the great prophet through whose preaching the Egyptians attained a position of leadership among the nations of the world, which was held for thousands of years? In the Book of Abraham these questions are, at least partly, answered. It shows us that the "Father of the Faithful" went to Egypt and proclaimed the true religion, as revealed to him, and when this is known it is as easy to account for the great advancement of the ancient Egyptians, as it is to explain the origin and development of the modern culture which flourishes under the aegis of the Christian religion. Whenever, and wherever, truth sets man free to think and to act, intellectual development is the result.

In view of what is here set forth, the importance of the Book of Abraham can hardly be over-estimated.

#### HOW IT WAS DISCOVERED

The story of the discovery and translation of this priceless record is told in the History of the Church. From the beginning to the end the hand of Providence is plainly discernible in the circumstances under which it was brought to light.

In the year 1831, a French traveler, M. Antonio Sebolo, found several mummies near Thebes, Egypt. He retained eleven of these and started for Paris. On the voyage he took sick, and after a few days of illness he died at Trieste, Austria. The bodies were eventually forwarded to his nephew, Mr. M. H. Chandler, in New York, who obtained possession of them in the year 1833, whereupon he decided to tour the country for the purpose of exhibiting them. In due time he arrived in Kirtland. This was in 1835. He had previously opened the cases and found two rolls of papyrus and a few smaller pieces containing writing.

As the Prophet Joseph Smith had acquired a reputation for ability to translate ancient languages, Mr. Chandler, naturally, asked his opinion concerning those records. The Prophet interpreted some of the characters, and Mr.

Chandler at once recognized the agreement between his interpretation and that of scientists whose opinion had been solicited. Being satisfied that the records were genuine, some of the Saints in Kirtland purchased them and the mummies.

The Prophet Joseph now began to study the text carefully, assisted by Oliver Cowdery and W. W. Phelps. As the work proceeded, he became convinced that one of the rolls of papyrus contained a copy of a book written by Abraham, and the other, one written by Joseph, the son of Jacob. He now redoubled his efforts to understand them. He had very little, if any, access to scientific helps at this time, but he, nevertheless, applied himself to the stupendous task before him, as often as a multitude of other duties would permit, and in seven years his translation of the Book of Abraham was ready for the press. Three smaller pieces of manuscript containing pictures were published and partly explained in connection with the Book of Abraham—one of them being known as a hypocephalus. The Book of Joseph was not given to the public.

The mummies and the manuscripts after the Prophet's death, found their way to a museum in Chicago, where it is believed they were destroyed in the big fire which devastated the city in October, 1871.

Such is the story of these wonderful records. The hand of Providence, as already stated, is clearly seen in their preservation until the part known as the Book of Abraham and the accompanying illustrations were given to the world through the Prophet Joseph.

#### AGE OF THE BOOK

The Prophet Joseph states that the letters on the papyri were written in black, and some in red, ink, and that they were of the kind found upon the coffins of mummies. Interspersed among the hieroglyphics were letters resembling the ancient Hebrew. (*Millennial Star*, Vol. 15, page 519, quoted by George Reynolds, *Book of Abraham*, page 3.)

This is exceedingly interesting information, for it may furnish a clue to the approximate date of the original composition. Critics judge the age of a Ms. from the form of letters, division of words, or lines, material on which they are written, and so forth. Now, Dr. E. A. W. Budge ("*Book of the Dead*") tells us that the first specimens of Egyptian literature are found upon the walls of the chambers and passages inside pyramids of the fifth and sixth dynasties, and that the characters are hieroglyphics. If the characters of the Book of Abraham had resembled these first specimens, the Prophet Joseph would have said so, and the conclusion would have been that the record belonged to this earliest period.

During the eleventh and twelfth dynasties, Dr. Budge says, the texts on the walls were transferred to coffins and sarcophagi, and the forms of the letters were somewhat modified, and became "cursive hieroglyphics." The prophet says the characters he translated resembled these, and the Book, therefore, we may conclude, belongs to this second period. But this was the golden age of Egyptian literature. And it follows so closely upon the epoch-making visit of Abraham to Egypt, as to suggest that the development may have been due to the influence he exerted while there.

There is, of course, no absolute certainty about the chronology of those

early ages, but the author of the article on Egypt in the New International Encyclopedia says: "The Twelfth (Theban?) Dynasty seems, from recent discoveries, to have begun about B. C. 2000. This period of about 2000 years \* \* \* was considered by the later Egyptians as the golden age, especially of literature, the poetical style of which formed the model for all succeeding periods."

The story of Abraham, according to recent chronologists, begins in the year 2333 B. C. Others place the date of his birth from 300 to 400 years nearer our era. But on any calculation it is clear that the golden age of the twelfth dynasty followed the visit of Abraham, almost immediately. The form of the letters on the papyri, and the chronological calculations of recent years, taken together, furnish very strong corroborative evidence of the truth of the claim made for the book, as to authorship.

#### CORROBORATIVE EVIDENCE

The evidence is strengthened by the probability that Abraham left some record of his life; that Moses had access to some such records, and that Joshua had documentary evidence for his statement to the children of Israel, that their ancestors served "other gods" before their emigration from the land beyond the Euphrates. The author of the Book of Judith no doubt had authority for the statement that the family of Abraham were compelled to leave the country because they refused to take part in the idolatrous worship of the people among whom they lived. (Judith 5:6-8.) Paul may have seen some authentic record besides Genesis for his statement: "The God of Glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, 'Get thee out of thy country,'" etc., and Josephus may have had a copy of this very Book of Abraham before him when he stated that Abraham taught astronomy to the Egyptians.

This is not mere guesswork, for in a list of Hebrew writings, forming an appendix to the catalogue of Nicephorus, about 800 A. D., copied from much earlier sources, is mentioned a work bearing the title, "The Book of Abraham," and Origen, the celebrated church father, is supposed to have quoted from this book. (Bible Encyclopedia, edited by Dr. Samuel Fallows, Vol. 1, page 28.)

If, then, Abraham left records to which as late writers as Origen, who, by the way, was an Egyptian, born at Alexandria, had access, there is nothing improbable in the statement that a copy of these records, entire or in part, was discovered in our day in an Egyptian tomb.

Egypt has of late years proved a veritable treasure house of literature of the class to which the Book of Abraham may be said to belong. A few years ago a manuscript was found containing "Sayings of Jesus," evidently a copy of some very ancient document, and some years previously a German resident at Cairo obtained a tattered papyrus which, on examination, was found to be the "Acts of Paul, the Apostle." This manuscript was secured for the University Library at Heidelberg. It was written in an unknown Coptic dialect, and the difficulties of translation were numerous. This book is said to throw new light upon some important questions of the New Testament times. It tells of the return of Paul to Rome, and his martyrdom there, implying his release from the first captivity and a missionary journey of which the Acts



says nothing. It contains a couple of letters, one from the Saints at Corinth to Paul, and the other his answer. It describes Paul as follows:

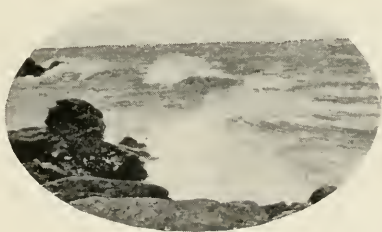
"And Onesiphorus saw Paul approaching, a man short in stature, bald-headed, crook-kneed, of a fresh complexion, with eyebrows that joined, and a rather hooked nose, full of grace; for sometimes he appeared as a man, and sometimes he had the face of an angel."

If a German resident at Cairo did find such an important document, the existence of which was known only through references made to it by ancient writers, such as Tertullian, Jerome, and Chrysostom, there is nothing incredible in the story of the discovery of the Book of Abraham through the instrumentality of a French traveler, M. Seholo.

#### THE HAND OF PROVIDENCE

We have said that the Prophet Joseph obtained this record providentially. Why, it may be asked, should Providence direct the journey of those papyri and cause them to fall into the hands of the humble prophet of this dispensation? Was it, then, his calling to translate hieroglyphics?

In reply to these questions it should be said that the mission of the Prophet Joseph was to proclaim the gospel message to the world, and to establish the Church of the Redeemer, preparatory to his second advent, but part of that mission was to turn the hearts of the children to their fathers, and to link together the past and the present into one grand and all-comprehensive dispensation. There can be no such union, until the present shall understand the past, and realize that it is merely building upon the foundations laid by the fathers. Hence the Prophet Joseph was given the key to the historical and religious treasure house of the past of the American continent; hence he was given to understand, in the Book of Abraham, that the marvelous civilization of the ancient Egyptians had its origin in divine revelation.



## Communion

Serene, o'er the crest of the mountain,  
Sank the sun in the depths of blue;  
Full of hope, by a splashing fountain,  
Beat a heart that was light and true,

A heart full of hope and of gladness,  
With a nature as free from sin,  
And a breast that had banished sadness,  
Through the strength of the soul within.

The youth, in his love of the grandeur,  
Drank deep of the nectar so wild,  
He believed in the voice of nature  
With the faith of a little child.

O'er him dashed the spray of the fountain,  
Overhead was the soft blue sky;  
The sun, toward the crest of the mountain,  
In its glory, was drawing nigh.

From beauty of leaf and of flower,  
From the strength of the rock and sod,  
From the clear, soothing fountain's shower,  
Came the wonderful voice of God,

And He said, "There is rest from sorrow,  
Ev'ry doubt and each care will flee;  
There is ever a bright tomorrow,  
For the soul that has faith in Me."

Then the youth cried in joy supernal,  
For he seemed at his Father's door:  
"Thou hast given me life eternal,  
Oh, my God! I can ask no more."

And he said, "Let me enter heaven,  
As calm, as serene, and as blest,  
As the sun has set o'er the mountain,  
To its day in the distant West."

WILMER BRONSON.

MONTICELLO, UTAH



### *Chapter XIII—Communion with the Intangible.*

The fall round-up was a new departure in several ways: Widder was gone, mavericks, blue mule, Pancho and all; and Juan Rido, a Roman-nosed, black-eyed young Mexican, took the part of fourth man. Ben, instead of being the timid, sore-lipped, snip of a boy, who got lost and whipped old Buck for his churn-headed stupidity, was seventeen years old, and no one in the outfit rode better horses, or had a better saddle, rope, or bridle than he.

The music of the hills had toned his nerve to a glad adventurous bearing, amounting almost to chivalry. He thought it not vain pride to take special interest in Alec and Flossy—to make sure their backs were sound, their feet well shod, and their flesh and tempers smoothed by grain and kind treatment. He saw no undue self-exaltation in his resolve to ride with first-class accoutrements, for with them he should ride in the hills—the wild, majestic, musical hills, where the whisperings of forest and cliff filled life with sweetness and romance. If, through respect to the old meetinghouse, he wore linen, then through respect to the hills he would be equipped as well as any who rode among them.

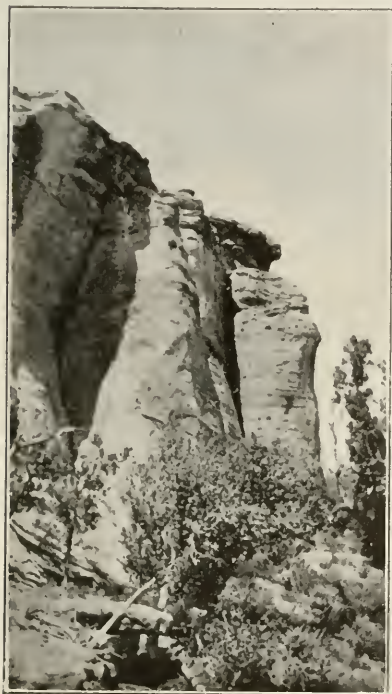
Every horse in the outfit had a shining coat over plump muscles, and, judging from the waving sand-grass on the hills, their flesh ought to hold up nicely to the end of the trip.

Juan had two horses of his own: a pinto, with dapper legs and a white eye, a genuine double-action, center-fire, smokeless type of mustang; and a long-bodied buckskin, with rubber lungs, and heart of hickory. They were not beauties, though in perfect blend with Juan's easy, greaser-like bearing in the saddle, a place he could fill while they carried him unweariedly to the ends of the earth.

All hands intended the round-up to be a clean sweep, especially did they intend to nail every one of a certain half-dozen



steers that had grown old and massive in their successful fight against any form of captivity. "We must make sure of that old brindle," said Fred Rojer, "the one that whipped us out last spring," and Jud and Ben looked at each other in mild rivalry, for the former had a reputation to maintain, and the latter had a bay, snip-nosed colt, which he wanted to prove the best horse in the outfit.



*"Where whisperings of forest  
and cliff fill life with sweet-  
ness and romance."*

Among the six ferocious mossbacks, the brindle had no rival. He ranged always near Little Mountain, and that point hung as a coveted plumb above the two competitors for the championship of the Pagahrit range. For various reasons, however, it was left for the last day's ride, and that last day must follow a four-days' trip to North Gulch.

Since the sand-slide, down over which the trail to North Gulch loses itself in the jungle, is twelve miles from the entire, twisting, willow-grown length of that box canyon, it is necessary to make camp about half-way between the head and the river. It requires always three nights and four days from the lake, a length of time altogether too long to leave a bunch of steers

alone above an old-willow fence.

Someone had to stay and help the rickety old fence keep the uneasy steers from coming down out of Upper Lake Gulch, the Pagahrit pasture. Ben took account of the whole situation several days before the North Gulch trip, and felt no surprise when his father said, "You had better guard the fence, son, while we go over yonder."

If they had known Juan's judgment and fidelity, it is likely he would have waited by the fence; but being a stranger at that time, he rode away with the two men, leaving Ben alone in a great solitude, with not even old Bowse to cock up an ear at his words, or meet his glance with devoted dog-eyes.

To be sure, Alec and Flossy were hobbled on the wire-grass

below camp, and they never had so much petting and so many kind words before. Sometimes young Rojer studied their wonderful eyes a whole hour at a stretch. He decided the mare's crisp look said something rather sarcastic about such a lavishing of attention, but the loving horse-soul of the bay colt looked out through those windows of his brain as much as to say, "I like it—I wish I could speak—I am yours truly."

Then there was the mocking-bird in the grove above camp: he could talk for sure, that is, in his own language; and he had a responsive little soul, for besides all the sweet things he said of his own accord, he repeated Ben's whistled song as if to declare by the emphatic wagging and trembling of his whole musical little soul, "Them's my sentiments tue."

In the evening, when the herd came bawling down the gulch and collected above the fence, their varied faces became the absorbing study of the solitary watcher. It was a practice he formed in the lonely hours of day-herd, when he longed with all the emotion of his lonesome soul to see a human face; and looking and longing he seized, at length, upon the spark of intelligence gleaming in those horned faces. In this, his world of fancy, the heaven he had made of an otherwise desolate hell, the herd became a motley throng of human creatures—the rude and gentle, the wise and the foolish, the bold and the timorous. So now, sitting alone on the black-willow fence, he read the distinct nature in the shape of each face, before making a quick jump to the ground and stampeding them back up the gulch.

Besides the living, tangible things that moved, and broke the silence in that far-away place—besides the bittern that cried at midnight, and the coots that called from the dark surface of the lake—besides the coyotes that howled, the calves that bawled, and the doleful owls that hooted from the trees—a great intangible Something spoke in loud silence by day and by night. Its voice was louder still to ears that could hear no human word—ears that listened intently for any intelligent sound.

In the heated noon-day and the still midnight, it spoke through the whole diapason of earth and sky. While Ben hunted faces in the evening fire, or knelt reverently still in his cave, he inwardly heard and felt the response which he had no words to express. In the dark, stilly hours, when he awoke in his bed and looked at the deep shades of cliffs and trees around, and the bright stars above—he heard it still, and sank peacefully back to sleep by its lullaby; for this great Something could calm or excite, speak love or fire, as the occasion demanded.

This great Intangible had other tongues than those in the bottom of the gulch—voices that led young Rojer away over the hot rocks and among the weeds of the hills. He listened there

for the wild-bird perched on the solitary bush; he looked for the green and yellow lizard to scamper over the sand.

The high, bald knoll of solid rock had an especial charm, for on it he seated himself to look at the spirit legions of heat that danced on the distant hills; or to watch the desert haze in the distance, or the murky mountains far beyond it. He climbed here, too, to sing a song, whose words and tune had sprung from the emotion of his own boyish heart, while he looked from the tops of rocks like these in various parts of the Pagahrit region.

Little he cared, if really he knew, that his song was not classical; his supreme judges of excellence in all things were his father, the Intangible and himself. The first judge had never heard the song, the other two liked it immensely, and for their pleasure he mounted the rock, and sang it with all the freedom their approval inspired:

"In the hazy distance, hidden from view,  
A voice is calling, 'I'm waiting for you,—  
Watching and waiting and hoping with fear,  
Listening in silence your voice to hear;  
E'en far beyond the lone shepherd I stay,  
Waiting in hope for you'."

Now, whether it were a girl, somewhere in those distant mountains of Utah, a girl who looked his way and cherished his own vague longings, he could not tell. It may have been a soul half visible among the heat-legions, or possibly a face or shape that took form in the dark haze of the horizon, or the clouds above it. He felt sure, however, that he liked to look at the enchanted distance, and sing that home-made song; for having been born, words and tune, of a strong but undefined emotion, it came more nearly expressing that emotion than anything he could say or sing. It was his best answer to one particular call that had reached his youthful mind.

Besides all these, Ben had other friends of solitude, each one bearing on its tongue a message of comfort from the great Intangible. When he turned from Alec and the mocking-bird and the rock-knoll, he found a grassy seat where the little waves chased each other with liquid rattle against the sodded shore. The blue surface, the ducks, the rushes, and the bank where the plovers ran or waded in the water, all these had a mighty charm, yet they failed to hold his eyes from these little waves, marching continually up and dissolving on the shore. Those waves kept time to the summer wind, they held young Rojer to the spot like a man in a trance.

"What do they say?" he asked.

Now to whom, in that isolation, did he direct his question, if not to the Intangible Something? He may not have intended it so; but we have second selves who pursue our wonted course



without our notice ; so did he. And further, who, if not this same Intangible, ransacked that spell-bound mind, found there an old song and dragged it half-way over Ben's tongue before it found connection with the dear little waves? At all events, when his question had drifted away on the summer wind, the notes of an old familiar song began to follow it:

"What are the wild waves saying,  
Sister, the whole day long?"

He sang it through to the end, and after a pause repeated to himself:

"Oh, yes! it is something greater  
That speaks to the heart alone;  
The voice of the great Creator  
Dwells in that mighty tone."

He repeated it again while he sat on the bank, and still again as he went back to Alec and Flossy.

Of course, there were times when he simply sat still in the shade, a prey to the fancies and emotions that passed over him like a calm wind. Sometimes a sickening sense of loneliness began to rise within him. That was the lingering little Ben Rojer who had not understood the great Intangible, and he was promptly quieted by the tall, seventeen-year-old Ben Rojer, who communed with the hazy distance by day, and the stilly voices by night.

Once, as he sat against the trunk of a cottonwood, he felt sure his horses were gone—that they had left no track nor clue by which he might find them. This sentiment came so strongly to his mind that he went straight to where the old ponies nibbled and told them of his foolish fears.

On the afternoon of the fourth day, he found himself on a bald knoll, wishing the outfit would come in sight, but the hours wore on, and the sun sank low beyond the desert. Suddenly a strange spell came over him; he seemed to hear that his father had gone far away, never to return to Pagahrit; that he was verily forsaken and alone; that Soorowits would materialize in the distant haze, and come straight towards him.

It lasted only a minute—a terrible minute, the dread and foreboding remained through the dusk and darkness that followed. Besides, they had plenty of time to come before sunset, and young Rojer thought of the terrible feeling, while he listened in the evening stillness and heard no sound. The Intangible said nothing; it left him to ponder on its ominous message.

"Oh, pshaw!" mused Ben, "I may have misunderstood. I interpreted the other whispering to say the horses were gone, and they're here yet. Maybe I've made another mistake." He hoped so, and he continued to hope till late in the evening, when the

sound of a herd drifted up from the lake, and then he forgot the whole affair.

Old Charley Spy came with the outfit. He had been the cause of their delay; for, finding a solitary horse-track crossing the sand below Red Tank, they supposed some prospector had lost his way, and they followed the lone track to old Charley. The old man claimed to be on the way to Hall's Ferry, but he jumped at the offer of a square meal, and helped them drive to the lake.

He rode the same sorrowful sorrel, hip-shot and limpy, and carried the same dreadful artillery that had figured in the edge of the timber with the J-B day-herd. He "chawed tubacker" in the same flap-lipped, hose-nozzle fashion, and held his pipe between two lonesome teeth while he talked. He ate a square meal, in fact he ate two of them, but he slept in his saddle-blankets somewhere down among the willows.

There was no alteration in his dirt, or his whiskers, or his rickety jaw-bone; but he had a crisp, sharp-nosed dog that took Ben's eye at once. "Naw!" he growled, when asked about the canine, "I won't sell Mike," and young Rojer looked at the artillery, and gave up all hopes of owning the dog.

#### *Chapter XIV—A Brindle Steer.*

About the time old Spy disappeared among the rock-knolls and sand-hills, on his pretended way to Hall's Ferry, the four riders of the Pagahrit outfit started for Little Mountain. Ben rode Alec, of course, and whispered in that shapely horse-ear as he mounted, "Come it, old coltie, we'll snare the wild ones today."

Starting a bunch of wild cattle, cattle such as the Rojer outfit used to tend on the Pagahrit range, is always exciting business, and sometimes it is dangerous as well. For be it known these cattle saw their owners only two or three times a year, while they were often frightened to desperation by plundering Indians and prospectors who liked fresh beef. In some parts of the range, having been hunted like wild game, they refused to be rounded up, and cornering them too closely was never a safe enterprise. Little Mountain stood in one of those thief-infested sections.

The Pagahrit range has many far-away nooks and corners where cattle may hide, and sometimes the calves born in those places reach their growth before seeing a white man. Such animals, after the first year, are mavericks, having neither marks nor brands, and, by the by, the private appropriation of these mavericks has been a demoralizing practice with many a man of the saddle.

But to return to Pagahrit, it was no uncommon thing there, for a calf to keep out of sight from the time the red iron sank

into its hair, till the four-year-old wrinkle developed on its horns. Frequently the powerful steer had but one recollection of man and horse: the time when the man and horse caught him, tied his calf-feet solid, and tortured him with a hot iron and a hot knife. Such animals put all their wild ferocity into their hatred of horsemen, and they were dangerous fellows to meet.

The brindle steer "that whipped them out last spring" was one of this latter class. After failing in his furious effort to escape, he would make a doubly furious charge on all opposition. Woe to the man or horse he brought to bay when his wild blood was up, unless, indeed, it were a combination like Montana and old Deut.

Ben knew the situation; he knew the danger; the danger gave sweet flavor to the enterprise, and for that hazardous enterprise he had a whetted appetite. He felt vigorous manhood budding in his arm; he felt a proud and generous confidence in the dashing bay he had trained from colthood.

The four horsemen rode on the sand. Their steel-shod hoofs would clatter too loudly on the rock. They also preferred the windward side of each valley or bench, for the cow family have a keen sense of smell.

When a furore comes up suddenly, it is often difficult to tell just how or when it began. When young Rojer found himself racing over the hills, he didn't care how it began; he cared only to circle the startled bunch, and be ready to take his choice from among the refractory spirits that might bolt from it. "Brin" was not among them, but a white steer refused to be "milled" with the others, and bolting for the rocks, he had to pass within rope-range of young Rojer's arm. Old Whitey ran squarely into that loop, and Alec leaped to one side, and landed him with his four white feet in the air, and held him there, bellowing and kicking, till the wild bunch had time to calm their excitement.

When that snowy ox stumbled, winking and blinking among his less violent companions, and Juan stopped to watch them, Ben readjusted his saddle, and gave the bay colt a complimentary hug. "Ah, you're a dandy," he whispered, and ran his fingers around the ears to make sure the black mane hung free of tangles under the head-band.

But Ben Rojer had a dangerous touch of arrogance, the distasteful symptoms of which, his father must surely have seen and lamented. Ben fancied himself and the bay colt, the most invincible, unfailing combination ever west of Clay Hill. He couldn't understand how Jud could help being a little bit jealous; jealous or not, young Rojer and Alec must do all the dashing business from now on.

The Little-Mountain country is peppered with scrub-cedars, and under one of these, the gamey brindle steer lay peacefully chewing his cud, when the three horsemen came in sight. His



start brought him into immediate action. Jud and Ben rode hip and hip for fifty yards, and Alec came gradually out in the lead, just as his rider's rope began to swing clear of all tangles. The massive brute ploughed through the sand two jumps ahead, and the bay horse gained with every leap. A little more crowding and the horns would begin to turn; then the loop could be placed with ease.

The fiery eyes took one straight look at Alec's snipped nose, before the rope whizzed through the air, and tightened around the base of those cork-screw horns.

The day of wrapping the rope around the saddle-horn, had passed. Ben, like all swift cow-punchers, simply tied it "hard and fast" beforehand, and let the consequence follow. So now, when Brin found himself glued to one end of the rope, behold Alec glued to the other end. It meant victory for one or the other or cut the rope, and young Rojer had always scorned the idea of disgracing himself and his horse by any such white-feather performance.

The steer took but a whiff of the rope's restraint, before reaching a fixed resolve to run to it instead of from it. Nothing alarmed by the symptoms of this resolution, Ben turned sharply to one side. He knew his horse could move quicker than any steer on the range, and over his shoulder he watched the dragging rope, and Brin's powerful feet coming determinedly towards him. Let those cloven hoofs once get mixed in the dragging fold of lariat, and Alec would bolt ahead and flip them wrong side up.

Little did Ben think, as he kept so flippantly out of the way of those reaching horns, of the muse that had told him his horses were gone; little did he think himself unduly swelled with the "pride that goeth before a fall." No more did he think of those things, than of a yawning badger-hole concealed in the mountain-brush, straight ahead.

Oh that cursed badger-hole! The bay colt's front feet went mashing into it, and the gallant horse-form sank ignominiously to the sand, rider and all. Ben landed on his hands and knees some distance ahead, and scrambled into a scrub-cedar; but when Alec got his feet on the surface again, one cork-screw horn had made good its thrust through the hind cinch. The bay colt sprang out of reach again in a second, but oh what a sight! Ben turned his head with a sickening shudder.

Jud had been close upon them, and he roped Brin's hind feet while he stopped at the badger-hole, all in less time than it takes to tell it. When Jud jerked the brindle bulk to the ground with a heavy bump, Ben jumped on him with a hog-string, and tied his feet together.

Then they turned to the bay horse; yes, and they turned away.

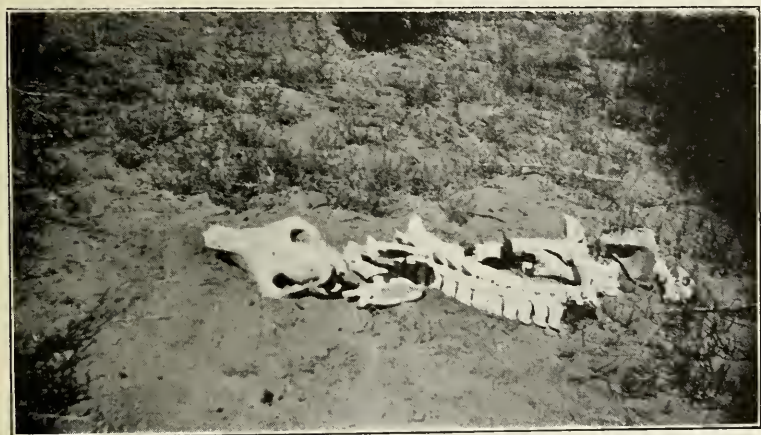
"Ah, that's too bad, too bad," said Fred Rojer, as he rode up.

Jud could have felt no worse if the horse had been his own, but he looked at his little saddle-gun, and knew he had an important part to take.

One course lay open before them, and they soon agreed upon it: the three horses should take turns carrying the saddle and blankets towards camp, and Ben should walk. He could do nothing a-foot with the herd, and the walk being a long one, he should begin at once.

"Wait till I get over that hill," he half begged in a husky voice, and giving the kind, snipped nose a farewell caress, he made good time without looking back, and took a short cut through the roughest parts to camp.

While he trudged on and on, over those lonely rock-knolls and the little stretches of soft sand in between, a picture rose continually before his eyes,—a picture which years have not effaced,



*"In the center of the skull, above the eyes, a peculiar round hole."*

of the bleaching bones of a horse on a scorching hill-side, and in the center of the skull above the eyes, a peculiar round hole.

"Oh Alec!" he groaned to himself, and looked around—no human eye might see—no one would know it; and throwing himself on the sand, he sobbed with all the wounded love the bay colt's gallant horse-soul had inspired since the old days at Peavine. The tender heart of the lingering little Ben Rojer poured forth his tears on his wrist, for he too must soon sink into the past, and live along with the memory of the friends whose bones lay scattered,—while the tall Ben Rojer became a man and "put away childish things."

Ben reached camp late in the afternoon, about ten minutes before the day's drive came up from the lake in a cloud of dust.

The brindle steer came with them, his head tied to his foot, and his left horn still smeared with Alec's blood.

The branding lasted till sun-set, and supper till dark. While the other three stretched on their beds to rest and breathe the cool evening air, young Rojer went to his cave to report and muse in the darkness.

Silence reigned in the old retreat, but "silence speaks louder than words." It spoke to the sorrowing youth. For while he sat there on a stone with his face in his hands, the great Intangible Something, that reaches into all the dens and caverns of earth, put into his mind a thought,—a great manly thought which I cannot serve up on paper to you, any more than I can appease your hunger by telling of the roast beef he ate for supper. But here is the conventional account of that thought,—the word-shadows it might possibly leave on another person's mind:

"It is the sterling experience of life; experience makes men; after all, the main thing is to become a man, not a thing."

Misfortunes seldom come alone, at least Ben thought so, next morning, when he went sorrowfully after the horses, and found that the pacing mare was not with them. She had disappeared as if from the very earth, leaving no track leading out from the lake, nor over the bank into the water. Whether she went in the night, or the day before, no one could tell. It was just the kind of a mystery to tangle, as you look at it, and grow more perplexing, as it refuses to solve.

"You see, son," suggested Fred Rojer, "we might get rid of Josh, but never rid of our man-making experience. You'll find out some time, that things like this, and others much more serious, are arranged especially for our development."

Something startled Ben, like a man is startled by remembering an important task neglected. "Things are arranged," he mused. "and I was told of this very thing, and couldn't understand."

Then his recollection, like a boy's grimy thumb on the soiled leaves of an old history, turned to the vision on the rock-knoll and stopped short: "This means then, that Pa will go, too, and Soorowits will come. 'Much more serious?' Oh heavens!"

The last recollection crowded the first out of mind. The first seemed no longer a loss; but could he profit by the first, and avoid the second? He would have thrown his arms around his father's neck and cried, but that unseen barrier of fatherly dignity held him for the present away, and bade him refrain.

Ben had no faith whatever in finding the lost mare, and all hands failed to discover so much as her track, though they spent the whole day hunting.

(TO BE CONTINUED)



# Through England's Cotton Mills

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BY CLYDE CANDLAND EDMONDS

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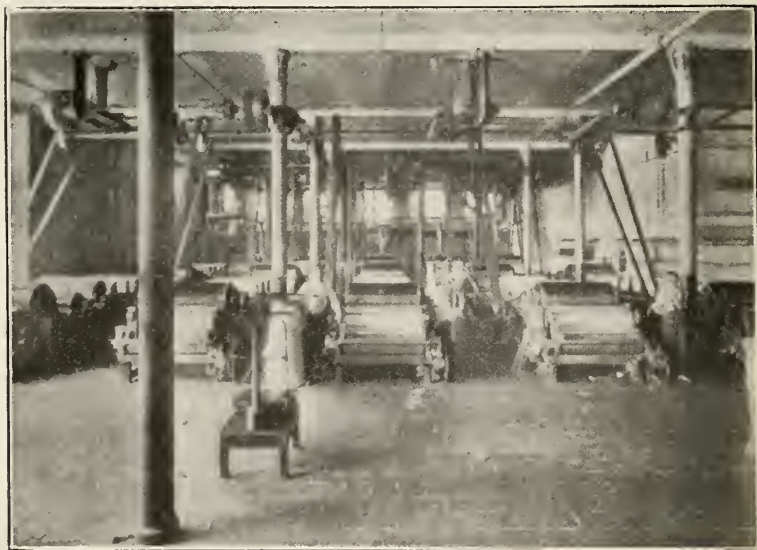
The very word "cotton" brings to the mind of every true-hearted American, whether school child or adult, a vivid recollection of the early conditions in the Southern States, when cotton-raising was found to be such a flourishing industry in that part. We recall how the Negroes were imported from Africa and sold at auction to the plantation owners as slaves, to gather the cotton and to care for the fields, and how brutally they were frequently treated. Our minds revert to many incidents and events which occurred between slave and master; to quarrels that arose, and to the cruel manner in which the former was often lashed into submission. We remember how the people in the North rebelled at the conditions in "Dixie Land," and how the great Civil War broke out. Then came the necessity of some great character appearing who could cope with the conditions and make peace; some mighty leader must arise to grasp the situation and put down strife, and thus save the nation's honor. This great, yet humble character arose in the person of Abraham Lincoln. To his name and honor, for the great work he accomplished, every true-hearted American citizen should bare his head.

That the cotton is raised, is about all we know about it until it is returned in the form of fine spun cloths and fabrics. The process of cotton manufacture is one of great interest, and it is the purpose of the writer to follow as closely and clearly as possible the raw cotton from one process to another until it appears in the form of salable material. Let me state here, however, that the process is difficult to follow in reality, and much more difficult to explain on paper, hence this humble apology for any omitted details.

Elders Joel Richards, John H. Tillotson, Alfred C. Swift and myself had the pleasure of visiting the world's largest longcloth cotton mills, namely, "Horrockses, Crewdson & Co., Ltd., Mills." This firm has other branches, but it was our privilege to visit the Preston mills. The buildings cover about sixty acres of ground in Preston alone, and some six thousand employes are dependent upon this mill for their daily sustenance. Three hundred thousand spindles and eight thousand looms, not to mention countless other whirring machines, all unite in humming the discordant melody of the cotton mills. From the number of employees mentioned, it can be readily understood what a terrible

calamity a coal-strike would be to thousands of English homes, where practically a hand-to-mouth existence is lived, if the mills were obliged to close their doors because of fuel shortage. But to start on our journey.

Our guide took us first to the boiler rooms, where the steam is generated to operate the machinery throughout the mills. Each of the many large boilers has a capacity of 120 to 150 pounds, and by means of a system of "economizing" this pressure can be increased to 300 pounds. From the boilers we went to the engines. The first one we saw is spoken of as "old 36," being installed in the year 1836. Although it has given nearly eighty years of active service, it still represents 500 horse-power toward the operation of thousands of looms and spindles. We are impressed with the immensity of the drive wheel, and the writer remarked to the guide what a large wheel it was. "We call that a little one," was the smiling reply. That such was the case, was demonstrated as we entered the next room. Revolving with uniform speed and smoothness, a powerful 28-foot wheel, six feet in thickness, moved on in its endless course. This immense 1400 horse-power engine is the result of untiring effort and study on the part of "little" man. It is marvelous to know that this massive driving wheel which would over-top the ordinary English house, and the powerful engines which send it in its course with tireless energy, are the outcome of human knowledge and ingenuity. The operation of countless scutchers, drawing frames,



A SCUTCHING ROOM

carding machines, spinning mules and frames and looms which rush on in their pulsing, throbbing, buzzing course, is dependent on these great driving wheels.' Now let us return to the cotton.

We were shown into one of the warehouses where hundreds of bales of cotton were stored, each bale weighing from 500 to 750 pounds. At first sight one would imagine that such an immense quantity of cotton would supply the mills for a considerable length of time, and again the writer ventured to remark what an abundance of cotton was kept on hand. Again a smiling reply came, "This store-room isn't a 'flea-bite' compared with others." Later we discovered that these mills alone consumed 1,000 bales of American and Egyptian cotton weekly, which amounts to over half a million pounds of raw material in five and a half working days.

The raw cotton is a fluffy mass of minute fibres, being, as we all know, the product of the cotton plant. When gathered and packed into bales it is so tightly compressed that it feels like a hard, solid substance. The quality of the cotton varies considerably and is determined by the length of the fibre, its color and its cleanliness. Each little fibre, under microscope examination, is about 1-2000 of an inch in diameter.

The large, compact bales are opened, the cotton is thrown into machines called "mixers." These machines mangle the cotton and loosen it up, so that it is soon in its soft fluffy condition again. From the mixing machine it is run on to a wide traveling lattice and carried to its next process, where it is subjected to heavy blows by iron and steel blades, revolving as the sails of a wind mill, only at a speed of 800 revolutions per minute. Thus the cotton is cleansed from seeds, dust or other impurities, while it is rendered as light and fluffy as flakes of snow. It issues from the rollers of this machine in broad white sheets and is then run into another purifying machine called the "Scutcher." Here the fluffy sheets of cotton wool are brought against large perforated rollers, where a strong draught carries all remaining dust, seeds, etc., out of the cotton. Once more the cotton is flung like flakes of snow against whirling edged bars called "beaters," which deliver about 1200 blows per minute. Then the cotton fleece issues slowly between two big rollers and is wound into a large roll called "lap."

This roll, or lap, is placed back of the "carding" machines and passed through rollers against a cylinder containing hundreds of minute needles—in fact, so minute that they run about 600 to the square inch, or about 4,000,000 to the cylinder. These needles separate the cotton fibres and they are brought out in parallel order, after which they pass through a combing process, which removes all short fibres and knots or seeds which may have gotten through the scutcher process. The fibres are brought out of

this machine like a soft, continuous cord. By this time, each fibre is about 1-1000 of an inch in diameter. All of these threads are now brought through a narrow tubing, and the soft, silky mass of fibres is formed into a fluffy riband of cotton known as "sliver." The cotton has now taken its first decisive step in the process of manufacture.

We now go into the "drawing" room. Here we see the machines doing the work which our forefathers were obliged to do by hand. This work of spinning, however, usually fell upon the shoulders of the maidens, or unmarried women, who were generally termed spinsters. Hence the word "spinster"—a synonym for unmarried women.

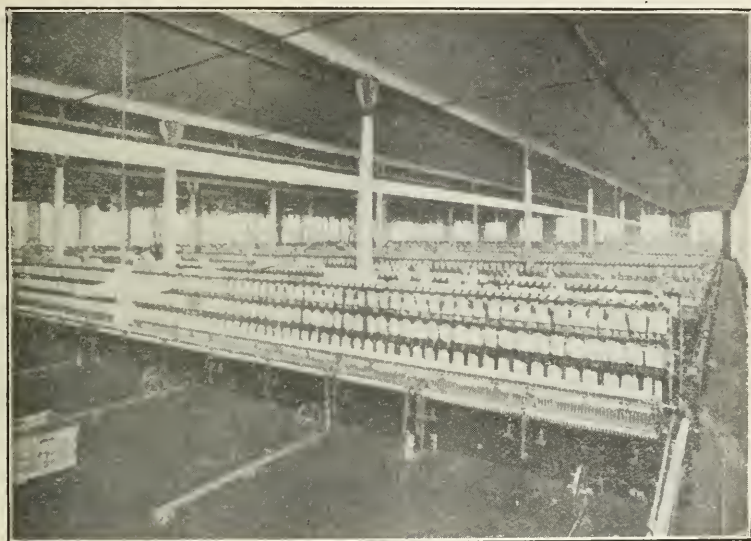
We will follow the "sliver" through the drawing machines. Bear in mind that the sliver is a long flat riband of soft, filmy cotton wool, about an inch broad and half an inch thick. In order to separate the short fibres which may have passed through the last combing process, it is combed by another machine which preserves the long fibres that are used for long-cloths, calicoes, etc. After this combing, we come to the drawing process. In this operation, six of the slivers are rolled into one riband, thus giving a certain degree of strength to the cord. Again, six more of these rolled slivers are rolled into a still stronger cord, and six of these into still another. Thus there are 216 slivers converted into one riband of cotton of uniform weight and thickness—at least, as near so as human endeavor can make it. The quality of the cloth depends largely upon the evenness of the thread.

This thick, thread-like tape—still called sliver—must now be spun into a thin thread for weaving purposes. The process used to accomplish this may be classed under three heads: the "slubbing," the "intermediate," and the "roving." These machines are among the most complicated we see, and are of wonderful construction. Our interest, however, centers in three pairs of large rollers through which the sliver passes. But let me state here that each pair of rollers revolves at a different speed than the others. The second pair revolves faster than the first, and the third still faster than the second. Thus the second pair of rollers, revolving faster than the first, will "draw" the sliver, or thread, to a finer and thinner cord, while the third pair of rollers attenuate and draw it out still more. Passing through the third set, the sliver is twisted and wound on a bobbin. The same process is repeated in the intermediate machines, and then again in the roving machines, so that a finer cotton is brought out of the intermediate than at the slubbing, and still finer after the roving.

Now we pass into another large room, where we see what is called the "mule spinners." Part of this process is similar to the



ones just mentioned, by which the cotton, being brought from the roving machine, is passed through rollers of varying degrees of speed, and the process of attenuation is repeated, thus "drawing out" the cotton to a much finer degree. The threads are now attached to spindles, mounted on a traversing carriage which moves slowly outward from the rollers, and revolves the spindles at a rate of 9,000 times to the minute. By these revolutions the tenuous threads are twisted into yarn. When about sixty inches of yarn are spun, this automatic carriage moves slowly back, winding the yarn on the spindle. Again it moves outward, twisting the fibres as they are fed from the rollers, and again it moves



MULE SPINNING

back, winding the spun yarn on the spindles. This operation is repeated about four times every minute, so this is one instance when it is quicker done than said.

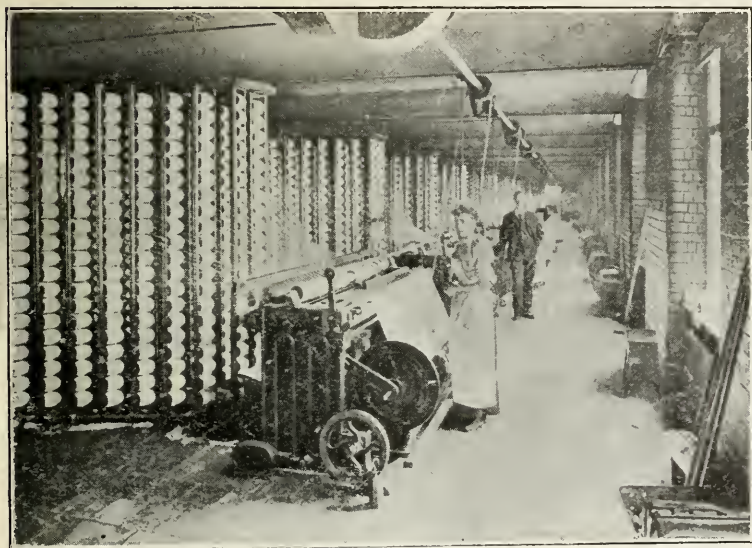
The mule spinning machines are about 120 feet long, and are mounted with 1,300 spindles, each one spinning from sixty to sixty-four inches of yarn four times every minute. Often these tenuous threads break when they are being spun out, but they are promptly joined up by a "piecer" or "minder" who follows the carriage back and forth to keep the spindles fed. It was a noticeable fact that the automatic movement of the carriage never stopped; the threads were broken and the proper connections made without interfering with the action of the machine in the least.

The "ring frame" is a similar machine for spinning the stronger yarn required for calicoes and other textile fabrics, and is no less wonderful, perhaps, but is less interesting to look upon. For comparison, let us refer to the time when spinning by hand was considered so wonderful that the different peoples ascribed its discovery to their various gods and goddesses. The Egyptians, for instance, ascribed its discovery to the goddess Isis, and the Greeks, to Minerva. But if we attribute such a fanciful origin to the astounding feats of the spinning mule and the ring spinning frame of today, we must use the unromantic names of Richard Arkwright, James Hargreaves and Samuel Crompton, who have invented processes unknown to the worshipers of Isis and Minerva. Today, instead of the tedious method of hand spinning, we have these wonderful machines which are the outcome of realized dreams of different Lancashire mechanics, to say nothing of other great inventors. Today one man, with the help of one or two apprentices, can care for two thousand spindles. What a remarkable instance of the ingenuity of man! For experimental purposes, *one* pound of raw cotton has been so finely spun by these machines, that it has been converted into one thousand miles of yarn. This appeals to the writer, as it may do to others, to be a "stretched yarn," but the statement comes from an authoritative source. Nevertheless, we, who have so little knowledge of the possibilities of these machines are not in a position to judge the credibility of the statement, as it surpasses our faculties of comprehension.

Now we will take the cotton that has been spun and wound in bobbins from the mules, and we find that with the aid of another machine it is wound on large rollers called "beams." Five hundred of these bobbins are wound on the beam in uniform order, being arranged or mounted on the machine of a large "V" shape. The threads are run through a roller and then through a comb in order to keep them separate, and then they are wound on this large beam in parallel order, thus making the "warp." Often 36,000 yards of warp are wound on one beam. The automatic operation of the warping machine is of considerable interest. On each of the five hundred threads hangs a bent pin, similar to a hair-pin but not quite so long, and should one of the threads break, the pin drops between the rollers, and the machine is instantly stopped. Thus the attendant is warned of the broken thread, which is immediately jointed and the machine restarted. When the desired length of warp is wound on the beams, they are taken to another machine, where five beams are placed in consecutive order, ready to be wound on a still larger beam. It is to be remembered that each of the warp beams carries five hundred threads, and when five of these warp beams are wound on

one large "weaver's beam," the latter carries 2,500 threads. Now the warp is washed in boiling water, being unrolled from one beam, and passing through the water, is conveyed through a starchy, gluey substance which stiffens the warp. Then it is passed, by a roller system, over two large heated cylinders which dries the thread and it is wound on another weaver's beam at the opposite side of the machine.

The weaver's shed will attract our attention next. Thus far, we have not noticed so much the tumult and roar of busy machines and flying wheels but the moment we open the door of the "shed" we are met with a buzzing, rushing, clicking, clacking storm of



WARPING FRAMES

flying shuttles and an interplay of machinery which, without exaggeration, deafens and amazes!

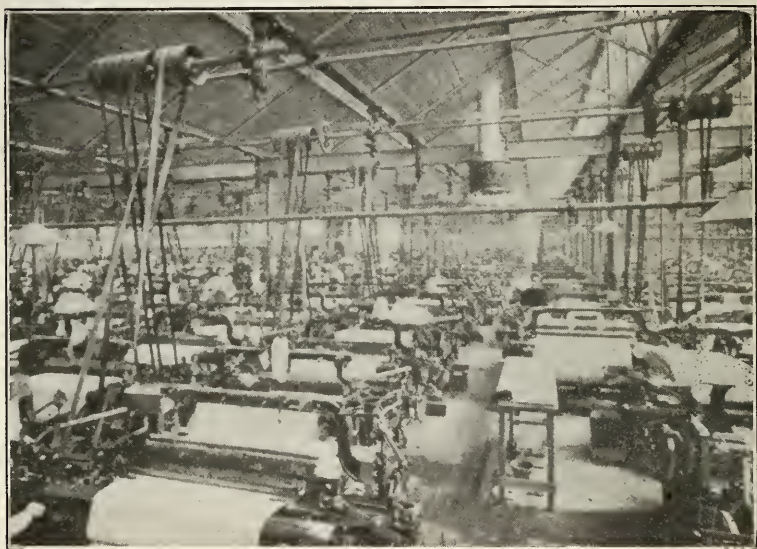
"The web enwraps the beam, the reed divides,  
While through the wid'ning space the shuttle glides  
Which their swift hands receive; then poised with lead  
The swinging weight strikes close th' inserted thread."

These are the words of one Ovid, who thus described the weaving process nineteen centuries ago. The process today is similar, but the operation is entirely mechanical.

We place the large weaver's beam at the back of the loom, and each one of the 2,500 threads is passed through the eye of a



heald, which is similar to the eye of a needle. Let us pause here, to examine an ordinary piece of cloth. We find that the weft thread passes over each alternate thread of warp, while the next weft thread passes underneath the same. This form of weaving is attained by the action of the healds, through which the thread is passed, as every other one raises its thread and allows a passage for the throw of the shuttle, which carries the weft thread. Then that set of healds is lowered and the shuttle is this time passed *over* the warp threads it had previously *under-run*, and *under* the warp threads it had passed *over*. This alternation of up and down interlacing of weft and warp forms the simplest style of cloth. The different kinds of cloth, with their varieties of designs, are



A WEAVING SHED

produced by a variation of raising and lowering the healds. It is truly wonderful to witness the marked rapidity with which the shuttles are thrown back and forth by means of automatic strapped arms, as they pass through the opening made by the healds about two hundred times a minute, and each throw of the shuttle plants another thread in the cloth.

The looms range from 16 to 140 inches in length. So finely is the cotton woven by these looms, that it requires 246 threads to the square inch—120 warp threads and 126 threads of weft. All this is done by automatic machines, which merely require attendants to feed the hungry shuttles with weft, and to make connec-



tions when threads may break. Though the loom needs a watchful eye and a pair of experienced hands to care for it, still one attendant is able to care for three or four looms and keep them all in action. The latest invention in a loom—the Northrop—is an improvement even on this. It is a loom which has self-feeding shuttles, and when one cop of yarn is exhausted, it is automatically supplied with a fresh cop. This great saver of time makes it possible for one man, with one or two apprentices, to care for sixteen or twenty looms. It was not our good fortune, however, to see one of these.

It is understood that this interlacing of weft and warp makes the cloth, which is wound on rollers as fast as it is woven. Then it is examined for defects, and having been found perfect, or at least up to the standard, it is ready for the market. This all takes place in the warehouse and is of very little interest.

We could not examine as closely as we would like to the delicate parts of the looms, as they were all busy humming the tune of the mills, but the precision and accuracy of their movements were truly astonishing. In one single shed that we visited, there were two thousand of these noisy looms all in action. The noise and vibration of revolving wheels, flying shuttles and humming straps and belts are so deafening that one cannot hear the voice of his companion, and among the weavers it is all “lip-talk.” They convey their message by a mere movement of the lips, and the one spoken to receives the message by a careful observation of the speaker’s lips. An excellent place, this, for a mute to work. It was amusing to see the different hands beckon to each other and send the wireless message—“Mormons”—which we could not help but decipher. It is remarkable how readily the “Mormon” elders are singled out for notice by all classes of people, particularly here in England. But let us return to the mill.

Leaving the weaver’s shed and coming into the open air we seemed to have entered into a death-like silence. After the din and roar of the hundreds of looms, the sensation of stepping from the tumultuous racket of the sheds into the calm outside was one which, for the moment, seemed to invest everything with a solemn quietude.

We have now followed the raw cotton through its many processes until it is made up into fine cloths, ready for the market. But there is just one more place of interest we must visit. It is the “old mill” which was built in the year 1791. Although the machines have been replaced by modern inventions, still the building is unchanged, and is being used today by the firm. When this building was first erected and the machinery installed, it was propelled by one solitary horse in the basement, much after the style in which a horse may operate a merry-go-round. Think of

it, readers! A little over a century ago a one horse-power engine (?) was employed, and today their engines run about 10,000 horse-power. What a marvelous contrast! How plainly we can discern the rapid strides made in civilization! And it has all been accomplished by the unceasing efforts of men who lived and loved the motto:

"If at first you don't succeed; try, try again."

Dauntless and persistent in their determination to better conditions in the weaving world, many of them realized the dream of their lives; and their inventions, wonderful and complicated as they are, need no eulogizing,—they speak for themselves.

Just to give an idea of the enormous output of this firm, let me quote a few figures. The weekly output averages 29,000 pieces of cotton fabrics of hundreds of varieties and makes. The annual output is about 1,450,000 pieces, and as each piece averages forty yards in length, the annual product of the firm represents over thirty thousand miles—a greater quantity than the entire cotton production of England a century ago.

PRESTON, ENGLAND



M. I. A. SCOUTS, ON A WINTER TRIP TO ENSIGN PEAK

## “Daniel’s Wisdom May I Know”

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BY CHARLES A. CALLIS, PRESIDENT OF THE SOUTHERN STATES  
MISSION.

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The following timely and instructive editorial appeared in a recent issue of the *Commercial-Appeal*, Tennessee:

“The story of Daniel, at the court of the Babylonian king, will never lose its charm. It has been chronicled in song and story, and comes to us with renewed power when we are brought face to face with any great crisis in our career.

“How many young men started along the road of life dare follow the example of Daniel, dare to stand alone, to have a firm purpose and adhere to it?

“It is a question which the younger generation should be able to ask and answer.

\* \* \* \* \*

“Daniel was one of the Hebrew youths carried away from Jerusalem by the victorious Nebuchadnezzar, and compelled to serve in the royal court. They were fed, according to custom, with meat and wine taken from the king’s table. This food was first consecrated to the Babylonian gods. To the pious Jews it was unclean. To eat it was defilement, and Daniel resolved in his heart that he would not defile himself. He took the initiative and three of his companions followed him. At first the steward was unwilling to supply other food. He knew he was responsible for the appearance of his captives and his head would pay the forfeit if the king noted any deterioration in their physical condition. In the end he yielded to their demand, but only after Daniel had shown his unwillingness to eat and a willingness to starve rather than defile himself.

“This is the lesson for the young men of today. If evil in life is to be overcome, the fight must be made at the beginning and not at the end. The way to resist temptation is to meet it at the door and not wait until it has crossed the threshold and domiciled itself in our hearts and lives. Evil begins first in thought and ends in action. Avoid the evil thought and the problem is solved. The man who can control the citadel of his own mind is secure from all attacks from without. Withstand the beginnings. That is the surest and safest way. \* \* \* Thought, imagination, delight and content. This is the personal biography of every sinful man and woman. It is the road that too many of us have traveled. Having chosen your purpose in life, do as Daniel did. Refuse to take the first step and the second will never present itself. This is the message of the Hebrew youth to the young men of today. It is one that cannot be valued too highly. At first there might seem to be little resemblance between our situation and that of the Babylonian captive. We have not been taken from our homes by force and made to serve in the court of a king. Yet we are called upon to leave our homes, called out into the world to accept our portion of the world’s responsibilities and bear our part of its burdens.

“Many a young man goes from his home in the country to another

in search of an opportunity to make a living. Amid strange surroundings, free from parental or social restraint of earlier years, he is exposed to many strange temptations. He is brought in contact with new sensations, new customs, new practices. He is often forced to hear things he has been taught to revere spoken of with indifference and derision. This is his Babylonian sojourn. With this similarity of conditions there comes the same ringing demand for personal purity and integrity. He must purpose in his heart that he will keep inviolate the citadel of his soul.

"The pathway of life is beset with temptations \* \* \* The great need of today is men who dare to say no when brought face to face with temptation. This is the ideal made illustrious by Daniel in the midst of the capital city of heathendom."

It is most interesting and encouraging to note that not only did Daniel and his brethren appear "fairer and fatter in flesh," because they would not defile themselves "with the portion of the king's meat, nor with the wine which he drank," which they regarded as unclean, but they received knowledge and skill in all learning and wisdom; in such measure that Daniel won the favor of the king by his wisdom and understanding.

In the 89th section of the Doctrine and Covenants, one of the standard works of the Church, is a revelation from the Lord, given through the prophet, Joseph Smith. This revelation, according to the word of the Lord is:

"A Word of Wisdom \* \* \* showing forth the order and will of God in the temporal salvation of all Saints in the last days. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints."

In this Word of Wisdom we learn that it is the will of God that it is not good to drink strong drink (intoxicating liquor); that tobacco is not for the body, and therefore, not good for man; and that hot drinks, tea and coffee, are not for the body.

Now here are two of the promises that the Lord makes to "all Saints who remember to keep and do these sayings, walking in obedience to the commandments." First, "They shall receive health." Second, they "shall find wisdom," which Solomon says is the principal thing, "and great treasures of knowledge, even hidden treasures."

Daniel's example was written for our admonition. "All Saints \* \* \* the weak and the weakest of all Saints, who are or can be called Saints," should purpose in their hearts, as Daniel did, that they will not partake of the things God has said are not good for the body. The Master said: "He that overcometh, I will give to him to sit down with me in my Father's throne." We can overcome that which is against the counsels of God, not by our own power, but by the help of the Lord. The Apostle Paul points out the way grandly: "I can do all things through Christ which strengtheneth me." (Ph. 4:13.) The poet Browning says:



"When the fight begins, within himself  
A man's worth something.  
God stoops o'er his head."

Sound bodies and sound minds are built by eating the food which "God hath ordained for the constitution, nature, and use of man," and by refraining from the use of those things which he has said are not good for us. "One good example is worth a thousand arguments." A house is set in order when the will of the Lord is done therein. The inmates of such a house will have an excellent spirit in them, as we are told Daniel had, and they will purpose in their hearts that they will keep themselves unspotted from the sins of the world. They will acknowledge the Lord in all their ways and he will direct their paths.—*Liahona the Elders' Journal*.

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## Divine Authority

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E. J. Tenney, Chula Vista, Cal., writes: "The Church of Jesus Christ of Latter-day Saints received its authority to officiate in the ordinances of the gospel directly from the Lord, through the Prophet Joseph Smith, unto whom heavenly beings appeared and conferred the authority upon him. This gives the Latter-day Saints authority to baptize and to administer in other ordinances of the gospel. I know of no people, church, or community, except the Latter-day Saints, who are thus authorized. I prayed that I might receive the Holy Ghost before I became familiar with the Latter-day Saints, and then heard that they conferred the Holy Ghost by the authority of Jesus Christ. Yet, while I longed for this blessing, I did not want to seek it through the Latter-day Saints. I had an idea that a people of such bad repute could not and did not have such glorious blessings; but at length, I saw that the elders were truthful and honest, and then I tried to get them to lay their hands upon me for the reception of the Holy Ghost. They told me this could not be done until I had been baptized. When I said that I had been baptized, they told me, 'not by proper authority,' and it was then they explained to me the authority which the Prophet Joseph received, and which has been conferred upon the elders of the Church of Jesus Christ of Latter-day Saints. I was then baptized by them, and have experienced the promise, and have received the Holy Ghost."

## The M. I. A. Contests

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BY JOHN HENRY EVANS, OF THE LATTER-DAY SAINTS' UNIVERSITY

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### *I—Significance of the Movement.*

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No member of the Church but must feel proud of the contests that have been carried on this year in the Mutual Improvement Associations. Contests were conducted in music, in public speaking, in story-telling, and in debating. Of course, this was not the first of the kind that the Associations have held. For several years now they have been going on, not to speak of some that were held many years ago. But there has been nothing like that which we have witnessed this year, either in the number of persons who have entered them or in the general excellence of the work done. In Salt Lake City, for instance, there were more contestants this year by several hundred per cent than at any previous time, and the enthusiasm and good will of all concerned were unprecedented.

I wish to discuss, in this and the three following papers, the importance of this movement to the M. I. A. and to the Church generally, to consider some aspects of the work that need attention just now, and to offer, if I may, some suggestions growing out of an interest in these contests and a rather close connection with them.

What is the significance of this movement?

I am inclined to think that most of us underestimate, instead of overrate, this work. That is always likely to be the case with what we do out here in the West in everything other than the material. It is the price we inevitably pay for lack of perspective, want of upness in our standpoint, and too much dependence on the judgment of others. The other day, for instance, a literary friend of mine said to me, "We have more talent in this State in music, in art, and in literature than can be found in all the States between California and the Missouri river, and more than can be found in some of the States on the other side of that stream." And that is true—only, it hadn't occurred to me before. Had it to you? When you come to think of it, the thing is very remarkable, to say the least. Long after the world has forgotten our boasted commercial prosperity, our money value, it will hold in high estimation our intellectual, our spiritual, our artistic attainments—of which we sometimes think so little. These will then be our glory. Even now those who look at us through the telescope of Old Father Time point, not to our material enterprises,

but rather to things that promise to be far more permanent. "To me," said an Eastern educator not long ago in speaking of what the "Mormons" have done, "the greatest achievement is a parents' class."

That there is lots of talent in music, in public speaking, and in story-telling among our people, goes without saying. The interest we have always had in these activities would naturally awaken talent. As a people we have had more use for music and public speaking than any other community. In other communities these activities are undertaken mainly by the few; with us they are distributed very generally. These contests, by reason partly of the fact that they give exercise to this sort of talent and partly by reason of the fact that they *are* contests, will develop the power of song, of speech, and of declamation in the young people of the Church. And whatever heights our young men and women attain in these respects will reflect credit on the whole community. As I write this, I see in a morning paper an interview by a noted Eastern educator in which he says that the "Mormon" people must be somewhat, artistically, for "Utah has contributed more largely to musical and artistic efforts that are distinctly American than has any other State in proportion to population."

But that is not all. These contests are worth while if for no other reason than that they attract attention to and arouse interest in the Association work. A contest instantly puts ginger and red pepper into any activity. An organization may be dead, but a contest of any sort will raise it from the dead. There is something about a clash, whether of body or of mind, that creates and sustains interest. Perhaps it is the call of the wild, the Old Adam in us, an echo of the time when our forebears fought each other with clubs and hatchets in the olden day. But however we came by it, here it is, keen and strong. It sounds the alarm, it calls us to arms, it cries out, "Come on!" And then look at what it does for the contestant. If there is anything in him, it will come out in the contest. Nor is there anything wrong in a contest, if you take it in the right spirit. Should anybody doubt the efficacy of a contest to rouse and to keep up interest in the M. I. A., let him talk to any one who lived in Liberty or Granite stakes, during the contest of this year. There was as much enthusiasm exhibited at their ward contests as there is usually at college athletics. Liberty stake alone almost filled the Assembly Hall on the Temple grounds, each ward with banners, mottoes, and other signs of friendly battle.

If this movement, therefore, becomes general and is taken up in the right spirit, no organization need have any trouble in getting recruits from the young people of the Church.

But a word of caution is necessary.

I said above that these contests should be conducted in the right spirit. That is it exactly. At one of the contests last year, where there were two sets of judges, one for the story and another for the music, it happened that two of the musical judges did not appear on time, in consequence of which the audience was kept waiting for more than half an hour. One of the other set of judges jocularly remarked that the judges on story-telling ought to be allowed to judge the musical numbers also, for the reason that there would not be any hard feelings on the part of the losers, since they would have the consolation that the judges didn't know anything about music anyhow! Sometimes there is a disposition manifest not to take the decision of the judges, even when they *do* know the thing they are expected to render a decision on. And occasionally there is a disposition to berate the judges and otherwise discredit their decisions.

This is wrong. Whether the decision is for us or against us should not matter. We are always a bit partial to our own work and the work of our friends. And this tends to disqualify us from judging. If you were falsely accused of a crime, how would you like to be tried before a judge who wanted you to be condemned? Your accuser would hardly wish you to be tried before a court and jury made up of your particular friends. Now, the judges are generally neither friends nor enemies. They have usually no desire to see any particular person win out over another. In this respect, therefore, they are qualified to render a just decision. Then, too, the judges are chosen generally for their knowledge of the principles underlying the activity they are to adjudicate. Their judgment ought therefore to be worth something. It may, and as a matter of fact it often does, differ from the popular judgment. But that is not anything against it. The truth is, that competent judges render their decisions according to certain pretty definite principles of art, whereas the average audience decides according to its feelings and general impressions. In any event, the contestants and their friends should accept the decision of the judges, whatever it may be. And so should the presiding officers. For the presiding officers to say anything in derogation of the judges' decision is at once a veritable folly of the most inexcusable sort, a needless offense to the judges, and an invitation to render decisions according to the popular whim instead of the fixed principles of the art. Judges whose decisions are discredited in one contest will think twice before acting in another. Besides, the whole thing is manifestly unfair, and unfairness is unsportsmanlike.

And this leads to a suggestion concerning the manner of preparing for the contest. The first thing to consider is the rules of the contest. This is true whether it is a contest in public speaking, in story-telling, or in music. Rules prescribe certain limita-



tions, and these limitations it is necessary to recognize in the contest. If the contestant does not consider them carefully with a view to complying with them, he may be sure that the judges will not disregard them. I personally know of instances where this has proved the turning-point in the decision.

Again, whoever enters a contest should have in mind mainly self-improvement. As already stated, one who contests for anything is under bonds, so to speak, to do his best. But public speaking, singing, and declamation are not arts, perfection in which can be attained in a night. Rather they imply slow growth, gradual improvement. The powers brought into play need to be subjected to a long course of training—practice under the best criticism. Hence the contestant should possess his soul in patience. Hence, too, he should avail himself of the help of some competent person where he lives. Or if there is no one accessible, perhaps the necessary information may be procured from books. In this way Evan Stephens learned music. I know a man, now one of our best singers, who used to go along the street singing the scale with his fingers for the bars. There are many good books nowadays on the art of story-telling and public speaking. No one need be discouraged. Work, intelligently directed, will accomplish wonders. They say that O. F. Whitney got a good deal of practice preaching to the canyon stream, the rocks, and the brush on its banks, just as Patrick Henry is said to have practiced on the cows and the horses in his father's barn.

Sons and daughters of the "Mormon" pioneers, to adapt an eloquent word of David Starr Jordan's, yours is the best blood of the realm! The cleanliness of your lives, the fresh air of our mountains, and the hard exercise of brain and brawn throw open before you illimitable possibilities. What will you do with your powers? How will you reach the end of the vista? One of our best public speakers told me once that when he was a young man he had great dreams of a public ministry in the "Mormon" Church where the gospel would be preached by the gift of eloquence, dignified, stately, and powerful; and he never lost track of this ideal. That is the thing—a high ideal and an ambition to reach it! No wonder he became, in Mr. Bryan's phrase, one of the five or six great orators in America! What do you want to be—a singer? Put yourself in touch with the fine spirit of the Association. What do you want to be—a story-teller? Put your soul into this work under circumstances where the best in you will be brought out. What do you want to be—an orator? Enter these contests where you will get the stimulus of work and inspiration. For there is the widest field for high development in art.

Dream! Work! Realize!

(The next article under this title will treat on "Story-Telling.")



STAKE SUPERINTENDENTS Y. M. M. I. A.

Top row: Truman C. Barlow, Bingham stake, Idaho; John A. Aylett, Jordan stake; John R. Rampton, South David stake; second row: J. C. Larsen, Jr., Benson stake; John D. Giles, Ensign stake, Utah; C. W. Hall, Malad stake, Idaho; bottom row: Wm. Leslie, Thompson, Millard stake; J. H. McKnight, Juab stake, Utah.

## M. I. A. Scouts

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THE M. I. A. SCOUTS AFFILIATE WITH THE NATIONAL ORGANIZATION OF THE BOY SCOUTS OF AMERICA.

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The scout movement was begun by men anxious that the boys of America should come under influence that would build them up in all that goes to make character and good citizenship. Since its inauguration it has swept many countries like a great tidal wave. Nowhere has this movement met with more cordial welcome than in the western United States. The M. I. A. Scouts are now affiliated with the National Scouts of America, and are to be congratulated upon such affiliation with this great organization. At the same time, the Boy Scouts of America have been augmented by this affiliation in a very unusual manner, considering the large number and character of the scouts organized under the Y. M. M. I. A.



**DR. JOHN H. TAYLOR**  
M. I. A. Scout Commissioner.

Negotiations were taken up with Mr. S. A. Moffatt, field secretary of the National organization who visited Salt Lake on January 7 and 8 of this year. Mr. Moffatt, after a long conference with the representatives of the M. I. A. Scouts, and a careful investigation of the conditions, cordially urged that steps be immediately taken to affiliate with the National organization, assuring the M. I. A. representatives that everything possible would be done to make this affiliation effective and agreeable.

Soon after, correspondence was taken up with Mr. James E. West, Chief Scout Executive, which finally resulted in affiliation. The correspondence is deemed of sufficient importance to present it to the readers. Following is the letter to Mr. West:

Salt Lake City Utah. March 24, 1913.

*James E. West, Chief Scout Executive,  
200 5th Ave. New York City, N. Y.*

DEAR SIR: The Athletic Committee of the General Board of the Young Men's Mutual Improvement Associations, to whom was referred the matter of affiliation of the M. I. A. Scouts with the National organization of the Boy Scouts of America, after having carefully

considered the question, and in view of the fact that we now have a complete organization covering all the activities of our young people, and wishing to preserve, as far as possible, this organization in carrying on our Scout work, presented the following resolution at the meeting of the General Board of the Y. M. M. I. A. held March 5, 1913.

"Whereas, the officers of the Boy Scouts of America have invited the M. I. A. Scouts to affiliate with the National Organization, be it

Resolved: That we apply for affiliation on the following conditions

1. That the Field man, appointed by the General Board of the Y. M. M. I. A., now, Dr. John H. Taylor, or his successors in office, be granted a special scout commission by the National Council, with jurisdiction over all M. I. A. Scouts, and who shall report to the National Executive Secretary concerning said M. I. A. Scouts.

2. That in cities where local councils are chartered, all M. I. A. Scouts applying for promotion or rewards of merit shall be subject to said local council, with its specially appointed Scout Commissioner; and that in all other respects the M. I. A. Scouts shall be under the immediate control and direction of the said Special M. I. A. Scout Commissioner.

(Signed)

L. R. MARTINEAU  
HYRUM M. SMITH  
OSCAR A. KIRKHAM

B. F. GRANT  
B. S. HINCKLEY  
JOHN H. TAYLOR

This resolution was unanimously adopted by the General Board, and the Athletic Committee was authorized to inform you of this action, and we trust that it will meet with your approval. Please let us hear from you at your earliest convenience.

Sincerely yours,

L. R. MARTINEAU

Chairman Committee on Athletics,  
Field Sports and Outdoor Activities.

Attest:

MORONI SNOW,  
General Secretary.

New York City, May 3, 1913.

Mr. L. R. Martineau,  
Young Men's Mutual Improvement Ass'n,  
20-22 Bishops Bldg., Salt Lake City, Utah.

MY DEAR MR. MARTINEAU: It gives me great pleasure to tell you that at the last meeting of our Executive Board, held yesterday, the first since your letter of March 24th reached us, it was unanimously agreed to commission Dr. John H. Taylor, as recommended by the Young Men's Mutual Improvement Association, and to have the affiliation of the M. I. A. Scouts with the Boy Scouts of America take place in accordance with the resolutions adopted at the meeting held March 15th.

Personally, it gives me great pleasure, as executive official of the Boy Scouts of America, to welcome through you all of those who will actively take up Scout work under this new plan. \* \* \* \* \*

Sincerely yours,

JAMES E. WEST  
Chief Scout Executive.



# Church School Department

## The Spirit of Church Education

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BY JOHN JOHNSON

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It is marvelous to me when I contemplate the educational ambitions of the Latter-day Saints. Surely they demonstrate in their lives a firm belief in their doctrine that "The Glory of God is Intelligence." How my heart swells with pride when I think of our great institutions of learning! Not great in the magnificence of their buildings, not rich in the grandeur of their surroundings, not perfect in the provision of the various modern equipments, but great and grand in the spirit of their teaching and in their power to make manhood. Think of the influence for good that can be wielded by the ten thousand students of our Church schools! Contemplate the power of the living example of the many men and women who are directly and indirectly engaged as teachers of the youth in our academies, colleges, and universities, where the pure principles of truth are taught in all the subjects of the curriculum! They are men and women who testify their sincerity not by their great volume of pretentious speech, but by the righteousness of their every-day lives. They are teachers who pray for the progress of their students, and plead for strength of character. Example rather than precept is the keynote of their teaching. The use of tobacco and strong drink does not make their bodies unfit for the abode of God's Spirit, which dwells only in clean tabernacles. These examples of pure living on the part of those who teach cannot but have a wholesome and inspiring influence upon the lives of those who are taught.

Education does not stand today for what it used to mean. It was once believed that true learning consisted in the accumulation of a vast store of facts—that mere knowledge-getting was the ultimate aim of all scholastic training. Belief in this theory is fast dying away. According to the more modern educational standard, a man's education is measured not so much by what he knows as by what he can do and do well,—not so much by what he can say as by the influence for good he wields by what he says. Many so-called great educators do not inspire their students with a love for noble living; a desire to eschew evil; to labor unselfishly for the general uplift of humanity; to build for themselves an enduring character, to live for the good they can do.

"We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a deal. We should count time by heartbeats. He lives most who thinks most, feels the noblest, acts the

best. He whose heart beats quickest lives the longest, lives in one hour more than in years do some."

It has been my privilege during the past three months while traveling through the islands of New Zealand to meet a number of leading educators of the colony, and to exchange thoughts with them on prevailing systems of education. A number of them have manifested a kindly interest in the attempts of the Church of Jesus Christ of Latter-day Saints to educate the Maoris. I have taken a humble pride in comparing our educational spirit with theirs, and it is my judgment that we have not suffered by the comparison.

The eyes of many people are upon our college. They are watching anxiously for the outcome. Some are liberal enough to hope that the school will succeed in the accomplishment of its mission, while others are doubtless praying that it may be a failure. I am thinking now of President Smith's parting words to me, in which he said:

"Brother Johnson, go to New Zealand and teach a good school. Take into it the same spirit that prevails in our schools at home. You cannot hope to compete with the large colleges in the number and size of buildings, in strength of furnishings and equipment, nor in the number of professors, but you can make up for all of these by the presence and power of the Spirit of God. Do not depend upon large appropriations of money, but look to God for guidance in all that you undertake to do."

These words of wisdom are sounding constantly in my ears. We note with very great pleasure that there is a movement on foot to make provision for the better management and the strengthening of our Island Mission schools, by furnishing teachers who have had specific training for the work of teaching.

MAORI AGRICULTURAL COLLEGE, HASTINGS, NEW ZEALAND, JANUARY 25, 1913.



Photo by Leland B. Anderson

A PIONEER BOX ELDER TREE, ON NINTH EAST ST., SALT LAKE CITY

## William M. Stewart

### "Who Walked the World with Soul Awake"

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BY LEVI EDGAR YOUNG, M. A.

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The State of Utah lost one of its most high-minded men and efficient educators in the death of Doctor William M. Stewart, which occurred at Salt Lake City, June 26, 1913. For thirty years, he took an active part in the development of the schools of Utah, and in urging the growth of the University of Utah. During the period in which he lived, great voices brought great messages to the children of this commonwealth. There were Doctor John R. Park, Karl G. Maeser, Rufus Cobb, Orson Howard, Joseph B. Toronto, George M. Ottinger, F. D. Benedict, T. B. Lewis, and a host of others, who influenced the entire people of Utah to great ideals intellectually and morally. As Utah had great educators in her early days, so has she to-day, and Doctor William M. Stewart stood out among them all as a man who had but one great ideal, and that was to have education expressed in useful daily action for the betterment of the individual and humanity. His personality has been a commanding one, and his influence has been potent in bringing about a high standard of education throughout the state. He was known far and wide for his love of children, and he might well be designated as the Colonel Parker of the West.

Professor Stewart was a self-made man. Born of humble parentage in the little town of Draper, Salt Lake County, in 1859, he inherited from his parents a love for learning, and while a boy, he herded cows on the hill side, and communed with nature. It was while roaming through the vales of the mountains that he became imbued with the knowledge of the eternal laws that govern growth and maturity, and to him in after life, the great wide world of trees and flowers, rocks and hills, streams and lakes was the most beautiful school room of all. How often has he told his pupils that the lesson of the following day would be told out under the trees! He milked cows, went into the mountains for wood, and during his entire boyhood, he grew with nature.

In 1867, Dr. John R. Park opened a school at Draper, and in a few months, he was known far and wide. From Dr. Park, Professor Stewart obtained his first training in books, and received at that time an inspiration that lasted him well through

life. One of the thoughts, which all the boys and girls were taught to recite daily was: "Lose no time; be always employed in something useful; cut off all unnecessary action." Dr. Park graded his school, and established a library, which was used by all the people of the village. A literary society was organized, and in this, Professor Stewart took an active part, and obtained his first experience in executive work as its president. At twelve years of age, he was again at the head of a library and debating society in his native town, and at this early age, he seemed to invite his adversaries to argument, and even at times, sallied forth to meet them. In 1883, he was graduated from the normal and classical departments of the University of Deseret, and the following autumn, became principal of the school in Draper, and taught in the very room where he had been under the training of Dr. Park. His school was known throughout Salt Lake and Utah counties; in fact its fame spread throughout the Territory. Having a wonderful influence over the children of the little village, he was instrumental in organizing a large literary society, and in his little school was to be found a good library which was used by both old and young alike in the village. As Dr. Park had introduced military drill and tactics in his school, some fourteen years before, so Professor Stewart had his boys organized into military companies for drill, and the girls were taught domestic science by the women of the ward Relief Society. In fact it has been said that his school at Draper was the equal of Dr. Park's, and had no superior in the Territory.

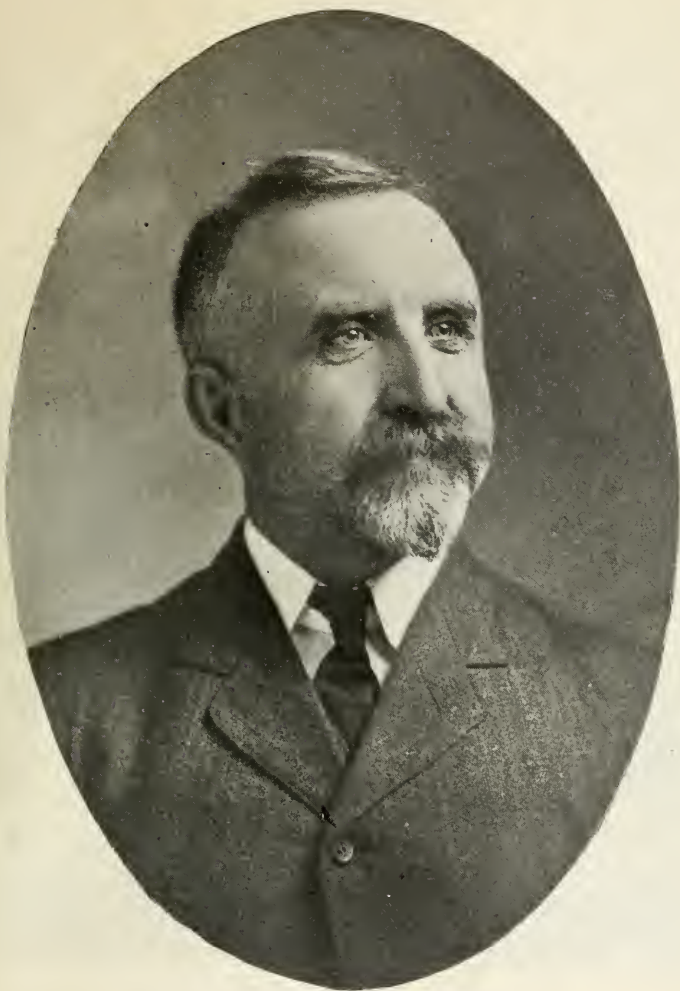
In 1885, Professor Stewart was elected County Superintendent of Schools of Salt Lake County, which at that time included the schools of Salt Lake. He was also principal of the Nineteenth Ward school which at that time was considered one of the best in the city. As in Draper, so in this school, literary and debating clubs were organized, and a good library established. In the county, he did exceptional work in organizing the teachers into a society for the purpose of holding institutes and keeping abreast of the times. It is interesting to note the varied programme of one of the institutes in those days. The following announcement appeared in the *Salt Lake Herald*, May 26, 1885:

TEACHERS' CONVENTION.—The teachers of Salt Lake County have arranged to hold a two days' session on the 19th and 20th of June, as most of the schools will be closed for summer vacation by that time, and the teachers will be at liberty to attend. The following is the program of exercises which will be rendered:

FRIDAY, FIRST DAY.

- 1—An opening address, by Prof. T. B. Lewis.
- 2—A duet by Misses Kate and Clara Snedaker.
- 3—How to read a picture, by Prof. G. M. Ottinger.





PROF. WILLIAM M. STEWART

4—Recitation by Miss Sadie Tripp.

5—Primary class exercise, by Mrs. C. F. Wilcox.

On Friday evening, Bishop O. F. Whitney will deliver a lecture entitled, "What is Education?" in the Fourteenth Ward Assembly Hall, to begin at 8 o'clock.

SATURDAY, SECOND DAY.

1—A lecture on psychology by Dr. J. R. Park.

2—A male quartet, by A. S. Geddes, R. S. Horne, J. B. Stewart, A. M. Woolley.

3—A lecture on chemistry, by Prof. Jos. T. Kingsbury.

4—Reading the paper, by Sondra Sanders. Contributors: Charles F. Wilcox, D. R. Allen, Miss Rachel Edwards, Miss Emma Finch.

5—A recitation, by Miss Nellie Ripley.

6—Individuality, by William M. Stewart.

After the conclusion of the exercises on Saturday, the 20th, the teachers intend spending the afternoon at Calder's Farm.

The teachers of Utah County are cordially invited to attend, as are all friends of education.

Meetings to commence at 10 a. m., sharp.

J. B. MORETON,  
Secretary Program Committee.

Professor Stewart became a member of the National Educational association at this time, and attended a number of its meetings in eastern cities. He was twice elected to the office of



THE OLD DR. JOHN R. PARK SCHOOLHOUSE, DRAPER, UTAH, 1868

county superintendent, and in 1886, was made a regent of the University of Deseret.

It was in 1888, that Professor Stewart was placed at the head of the Normal School of the University, which position he held until his death. With a tremendous enthusiasm and a love for children and child psychology, he began the work of building one of the most noted Normal schools in the West. He studied the needs of the people of Utah, with a view of adapting educational theory to their best needs. While intensely idealistic, he was utilitarian to the highest degree. He wished every boy and girl educated to some useful vocation in life. His sole aim was to make education efficient, and to develop the moral virtues

in man. He held the Aristotelian theory that "All knowledge is virtue," but his approach to learning was on the side of practical education. He maintained always that the students and teachers of the University should be of service to the State, and that the University should be taken to the homes of all the people and made a source of information in all practical affairs, economic, civic, and ethical. He had, for this reason, a heart and head for the value of compromise and conciliation. But compromise with him never became a matter of injustice, because of the purity of his character, the nobility of his purpose, and the generous love which he had for his students.

During the season of 1899, Professor Stewart did post graduate work at the University of Chicago and some of his papers received marked recognition by the University men. Dr. Dewey, the psychologist, as well as Colonel Parker, held him in a high regard of friendship. In 1907, the University of Utah conferred on him the honorary degree of Doctor of Didactics, a title which he earned by his hard and conscientious work in the pedagogical sciences. As a lecturer, Professor Stewart became known far and wide in the State. He chose those subjects that pertained to the proper education and rearing of the boys and girls. He had a wonderful knowledge of child psychology, obtained not so much from books as from personal observation. He lived a beautiful home life, and was ever the constant companion of his wife and children. Always retaining his natural simplicity, he drew people to him in love; his enthusiasm for his work was unbounded, and his kind, rich soul radiated for his students and friends, which will always be a source of inspiration to them in days to come. He expressed his love for God in human service, and one time, when asked what his ethical ideal was in reference to life's work, he recited "The Builders," by Longfellow. The poem is an expression of what Professor Stewart held to be best in life:

All are architects of Fate,  
Working in these walls of time;  
Some with massive deeds and great,  
Some with ornaments of rhyme.  
Nothing useless is, or low;  
Each thing in its place is best;  
And what seems but idle show  
Strengthens and supports the rest.  
For the structure that we raise,  
Time is with materials filled;  
Our todays and yesterdays  
Are the blocks with which we build.  
Truly shape and fashion these;  
Leave no yawning gaps between;  
Think not because no man sees,  
Such things will remain unseen.

In the elder days of Art.

Builders wrought with greatest care  
Each minute and unseen part;  
For the gods see everywhere.

Let us do our work as well,  
Both the unseen and the seen;  
Make the house, where gods may dwell,  
Beautiful, entire, and clean.

Else our lives are incomplete,  
Standing in these walls of Time,  
Broken stairways, where the feet  
Stumble as they seek to climb.

Build today, then, strong and sure,  
With a firm and ample base;  
And ascending and secure  
Shall tomorrow find its place.

Thus alone can we attain  
To those turrets, where the eye  
Sees the world as one vast plain,  
And one boundless reach of sky.

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### In Unison

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I'm glad to know the flowers blow  
In a thousand vales today,  
And the self-same breeze that sighs o'er these  
Hath kissed them on their way.  
Each blossom-bed doth perfume shed  
For unnumbered guests today.

'Tis joy to know, the rosy glow  
Which has touched my soul today,  
Hath shed the beam of its hopeful gleam  
O'er yours in the same kind way.  
Like a happy child doth my heart beat wild,  
With a host of hearts today!

'Tis wealth to feel as I reverent kneel  
In my quiet room to pray,  
While they lowly bend, purest thoughts ascend  
From a multitude today.  
And the God above who is God of Love  
Guides each on Truth's fair way!





ELDER HYRUM M. SMITH

As he appeared in 1895-8 when on his first mission to Great Britain. Elder Smith was born March 21, 1872, became a member of the Council of Twelve Apostles, October 24, 1901, and was chosen to preside over the European Mission, August 14, 1913.

# The University of Utah

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BY DR. J. T. KINGSBURY, PRESIDENT

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[In answer to questions received, relating to the University of Utah, its mission and aims, and especially its facilities for giving vocational and classical training, this article was solicited as information for young people seeking a college education.—EDITORS.]

The University of Utah, established in 1850 by the pioneers, is the leading higher educational institution of the state. It was established for the whole people of the state, and it belongs to no part of the state, and to no class of people of the state. It belongs to the whole state, and to all the people of the state. Its work is eminently practical, preparing people for all the walks of life.

In the Arts and Science School, the University prepares young men and young women for good citizenship, to see life in its broadest and noblest aspects, and for life's greatest and grandest work, that of service to one's fellow man. It gives a preparation for a business life and lays a broad foundation for the various professions in life.

In the School of Mines, it gives special instruction for preparation in mining engineering, mechanical engineering, civil engineering, electrical engineering, chemical engineering, irrigation engineering, and general engineering.

In the School of Education, it gives instruction for the preparation of teachers in all the departments of the public schools. It gives instruction in agriculture for the preparation of agricultural teachers in all the grades. It gives instruction in domestic science, domestic art, manual training and other industries for the preparation of teachers in these subjects. It co-operates with the Agricultural College in the preparation of teachers in agriculture for the high schools of the state. In fact, its business in the School of Education is to prepare teachers in all subjects authorized by law for the public schools of the state.

In the School of Law, it gives a complete course for which a degree in law is given.

In the School of Medicine, the University offers the first two years of a complete course in medicine, and the best medical schools in the United States accept the work herein accomplished.

The Engineering department of the United States government accepts the graduates from the Mining School into its service without examination. All the work of the University is accepted by the leading universities of the country.

Young men and young women from all vocations in life come

to the University of Utah for an education. That it is eminently democratic in its clientage is shown by the fact that at least twenty per cent of its students are paying their own way through the institution entirely, and at least seventy-five per cent are meeting their expenses while in the institution, either wholly or in part.

The University of Utah is now making rapid progress, and it is without doubt the greatest factor in the state for material welfare as well as for moral and intellectual advancement. Its work is favorably recognized throughout the entire country.

As the University belongs to all the people of the state, every citizen of Utah should be proud of its attainments and give it his strongest and warmest support. No young man or young woman need go outside of the state for a college education in any of the courses offered in the schools of the University; for, all the work given in the University is up to standard. Besides, Utah young men and young women intending to locate in Utah will do better by getting their education at home and thereby becoming widely acquainted in their own state through meeting students from all parts of the state; for, the more widely acquainted any one is in his own state, the more chances he will have to do well in whatever vocation that he may decide to follow.

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East Washington Conference, March 27, 1913: Back row: Glynn Bennion, Vernon, Utah; F. G. Carlile, Heber City, Utah; second row: J. W. Stott, Cardston, Canada; Joseph E. Bitter, Beaver Dam, Utah;



Geo. C. Wood, Woods Cross, Utah; Earl Morgan, Layton, Utah; P. M. V. Anderson, Ephraim, Utah; front row: N. P. Nielsen, Jr., Logan, Utah; R. L. Hunter, Cedar City, Utah; M. J. Ballard, Mission President; V. L. Hansen, Conference President, Fielding, Utah; Nellie Buckwalter, American Fork, Utah; M. B. Lovell, Eureka, Utah

## Editors' Table

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### A Warning Voice

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*To the Officers and Members of the Church of Jesus Christ of Latter-day Saints:*

From the days of Hiram Page (Doc. and Cov., Sec. 28), at different periods there have been manifestations from delusive spirits to members of the Church. Sometimes these have come to the men and women who because of transgression became easy prey to the Arch-Deceiver. At other times people who pride themselves on their strict observance of the rules and ordinances and ceremonies of the Church are led astray by false spirits, who exercise an influence so imitative of that which proceeds from a Divine source that even these persons, who think they are "the very elect," find it difficult to discern the essential difference. Satan himself has transformed himself to be apparently "an angel of light."

When visions, dreams, tongues, prophecy, impressions or any extraordinary gift or inspiration, convey something out of harmony with the accepted revelations of the Church or contrary to the decisions of its constituted authorities, Latter-day Saints may know that it is not of God, no matter how plausible it may appear. Also, they should understand that directions for the guidance of the Church will come, by revelation, through the head. All faithful members are entitled to the inspiration of the Holy Spirit for themselves, their families, and for those over whom they are appointed and ordained to preside. But anything at discord with that which comes from God through the head of the Church is not to be received as authoritative or reliable. In secular as well as spiritual affairs, Saints may receive Divine guidance and revelation affecting themselves, but this does not convey authority to direct others, and is not to be accepted when contrary to Church covenants, doctrine or discipline, or to known facts, demonstrated truths, or good common sense. No person has the right to induce his fellow members of the Church to engage in speculations or



take stock in ventures of any kind on the specious claim of Divine revelation, or vision, or dream, especially when it is in opposition to the voice of recognized authority, local or general. The Lord's Church "is a house of order." It is not governed by individual gifts or manifestations, but by the order and power of the Holy Priesthood as sustained by the voice and vote of the Church in its appointed conferences.

The history of the Church records many pretended revelations claimed by imposters or zealots who believed in the manifestations they sought to lead other persons to accept, and in every instance, disappointment, sorrow and disaster have resulted therefrom. Financial loss and sometimes utter ruin have followed. We feel it our duty to warn the Latter-day Saints against fake mining schemes which have no warrant for success beyond the professed spiritual manifestations of their projectors and the influence gained over the excited minds of their victims. We caution the Saints against investing money or property in shares of stock which bring no profit to anyone but those who issue and trade in them. Fanciful schemes to make money for the alleged purpose of "redeeming Zion" or providing means for "the salvation of the dead" or other seemingly worthy objects, should not deceive anyone acquainted with the order of the Church, and will result only in waste of time and labor, which might be devoted now to doing something tangible and worthy and of record on earth and in heaven.

Be not led by any spirit or influence that discredits established authority and contradicts true scientific principles and discoveries, or leads away from the direct revelations of God for the government of the Church. The Holy Ghost does not contradict its own revealings. Truth is always harmonious with itself. Piety is often the cloak of error. The counsels of the Lord through the channel he has appointed will be followed with safety, therefore, O! ye Latter-day Saints, profit by these words of warning.

JOSEPH F. SMITH,  
ANTHON H. LUND,  
CHARLES W. PENROSE,  
First Presidency.

## Temple Site in Canada Dedicated

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President Joseph F. Smith and party, consisting of Elders Charles W. Penrose of the First Presidency, George A. Smith of the Quorum of Twelve Apostles, and Charles W. Nibley, Presiding Bishop of the Church, with a number of Salt Lake associates, visited Alberta stake, Canada, recently, attended the quarterly conference there, and dedicated the site for the new Temple to be erected in Cardston. The regular quarterly conference was advanced three weeks and held during their stay in the country. Services were held on Sunday, July 27, at 10, 2, and 7:30 o'clock. The tabernacle was taxed to its utmost capacity, and the services were inspiring.

After the morning session, the visiting brethren, with the stake authorities of the north, visited the Temple grounds a short distance from the center of the city, on an elevation upon which the Tabernacle now stands, which is of easy access, and selected a site for the Temple. The afternoon session in the Tabernacle was addressed by Mrs. Elizabeth McCune, of the Relief Society, and by President Charles W. Penrose and President Joseph F. Smith. At the conclusion of the services, the visiting officials, Stake President E. J. Wood and counselors, and others, accompanied by the choir, proceeded to the site of the proposed Temple and held short services. Prayer was offered by President Charles W. Penrose, after which President Smith dedicated the land to the Lord for the holy purpose of having a Temple erected upon it to His name. A short address was given by Bishop Charles W. Nibley, who stated that the Church by this action is taking a step which would mark an epoch in the history of "Mormonism" in Canada. Elder George A. Smith offered the closing prayer, and the choir sang a hymn. An evening meeting was held at which a number of the visiting and local brethren spoke. The ERA in this number presents a view of the architects' drawing of the proposed Temple.

### PRESIDENT JOSEPH F. SMITH'S DEDICATORY PRAYER

Holy Father, the giver of every good and perfect gift; the Father of our Lord and Savior Jesus Christ, and of our spirits, to whom we look for every blessing, for salvation, for redemption from sin, and for the resurrection of our bodies to immortality and

eternal life. Thou who requirest thy children to prepare themselves through obedience to thy word, which is thy law, for the mansions held in reserve for those who are faithful in keeping thy commandments, and their holy covenants with each other; unto thee, O Lord, we come at this hour and place, with our hearts full of gratitude for the many blessings we here enjoy. We are thankful that we have had the opportunity to become members of the Church of Jesus Christ in this day. We have met here this afternoon on this ground, which we have designated, to set it apart as a suitable place upon which to erect a temple to thy holy name, a place in which holy ordinances may be performed for the living and for the redemption of the dead.

We thank thee, Holy Father, that thou hast revealed to us the desires of those who have passed beyond the veil without a knowledge of the truth, to have ordinances performed for them, without which they could not enter into thy mansions with thee, and which thou hast made necessary to share thy glory. We are grateful that thou hast intrusted to us the care of the endowments, ordinations, and sealings for the dead; even the sealings of husbands and wives, and the sealing of children to their parents who have passed beyond the veil. We thank thee for the privilege we have to build a temple in this goodly land, under the protection of this stable government. We appreciate the temples we already have, where sacred ordinances are being performed, both for the living and for the dead.

We pray, Holy Father, that we may be able to carry out thy plans, and fulfil thy laws and requirements in building this, another house unto thee, wherein thy Holy Spirit may dwell, also, the power of thy presence may be felt by those who administer and by those administered unto; that all things may be done according to thy requirements; and that all who enter may have in their hearts the love of God, the love of neighbor, and of mankind, and that they may be instrumental in thy hands for the redemption of the dead and the saving of souls from sin and death.

Holy Father, we are grateful for all the sacred ordinances of thy house which thou hast given us, both for the dead and also for the living who may go into thy temples to perform ordinances necessary to the uniting together, under the bond of the everlasting covenant, fathers and mothers, children and parents, into a whole and complete and perfect union, a welding together, not only of the kindreds of the earth, but also of the dispensations, keys, powers and glories which thou hast revealed through thy servant the Prophet in these latter days. We are grateful for these glorious doctrines and for these ordinances which belong to these sacred temples which thou hast commanded us to build to thy holy name.

And now, Holy Father, we have designated this piece of ground on which to build another temple unto thy name, for the benefit of thy people, and those who have departed this life who are in need, and shall prove worthy of the privileges and blessings of the gospel; sanctify—O Father, this plot of ground, and make it holy before thee. Fill those who walk upon it with the Spirit of Divine love. May they feel that they are walking on holy ground, and when the temple shall be completed, cause that those who enter it may be constrained to do so with clean hands and pure hearts, desiring above all other things the salvation of souls; and may all that is done therein be done unto the honor and glory of thy name. May thy people learn to reverence that which is sacred, and revere that which is holy, and may they be endowed with the spirit of searching the records that they may do the necessary work for their dead.

And in the erection of this building, which shall be built for the worship of God and for the benefit of thy children, may everything be done in wisdom; may nothing be left undone that should be done. May no one be hurt or receive any injury. May perfect knowledge be ever uppermost in the minds of those who labor in or upon the building, to do their whole duty, bearing in mind always the sacred object and purpose of their work.

Holy Father, hear us, we pray, for we now set apart this ground, and dedicate it, and all that pertains to it, unto thee for the purpose of building thereon a House which shall be called the House of God, for the sole use and good of thy people, both the living and dead.

And we do it in the name of thy Son Jesus Christ, and by virtue and authority of the holy priesthood. Therefore, accept of this dedication, sanctify this ground, the work which shall be performed, and the building that shall be reared hereon, we ask it in the name of Jesus Christ. Amen.

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### Comments on "The Educator"

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To those of our readers who are interested in poetry and its mission, and all should be, we commend the leading article in this number, by Elder Orson F. Whitney, as one that will throw a clear light upon the subject. In the August number we printed Elder Whitney's excellent poem, "The Educator," written in honor of the N. E. A. convention at Salt Lake City. The poem has received much favorable comment wherever read, and a number of literary



people and teachers have congratulated the distinguished author upon its merits.

President Joseph F. Smith says: "It is *multum in parvo*."

Dr. Guy Carlton Lee, President of the National Society for Broader Education, Pa., writes: "It is powerful, and of great power for good. \* \* \* \* You strike several notes whose warning should ring in the ears of some of those who today are offering incense unto atheism. Your poem wins my most hearty approval."

Dr. John A. Widtsoe, of the Utah State Agricultural College: "I congratulate you sincerely upon the poetic fervor and strength that it possesses, and the manner in which you have been able to concentrate the great underlying principles of education in the beautiful poetic form. It would be a most excellent thing for the cause of education if every teacher in the state were obliged to read and memorize the poem, for the vanity of the class is pointed out just as clearly as is its vast power for good. I should be tempted to re-baptize the poem and call it 'The Teacher's Code,' and to use it as such in the Normal School. \* \* \* I am glad to know that the heavy routine work of your life does not make it wholly impossible for you to exercise your great literary gifts."

J. M. Sjordahl, editor of the *Deseret News*: "An exceptional privilege was granted to Utah's most gifted poet, Mr. Orson F. Whitney, when he composed the poem, 'The Educator.' \* \* \* \* One of the strong points in this poem is the high ideal it offers for the true educator. The concrete images which his poem creates in the minds of the receptive readers are equaled by the consistency of thought and expression. Totally lacking are all the rhymster's tricks. The heart and intelligence of a true poet throb in the lines. 'The Educator' is undoubtedly a valuable addition to the poetic literature of our Country. It is a genuine poem both in form and thought."

Elder B. H. Roberts writes: "You must permit me to say that in this last production you have quite surpassed all your former achievements, save only, perhaps, your great work, 'Eliás,' which still remains, and may always remain, your masterpiece. But this new production, 'The Educator,' I want to thank you for it; for the lofty ideals it presents of the teacher and the teacher's vocation. For the scorn it breathes of the pseudo-teacher \* \* \* I thank you for the terrible lashing you give the false teacher. I thank you for the thought that there is oneness in creation and education—union between Creator and Educator. \* \* \* I admire the form of the poem as well as its content; the music of the lines as well as the thought expressed. \* \* \* It is a joy to think that when our Nation's educators came to Utah, and to Salt Lake City, to discuss the great and important problems of education, they were greeted by you with a poem that sets forth in such lofty strains such conceptions of the Educator and Education. I rejoice in your great achievement."

## Messages from the Missions



This is a portrait of Elder George B. Davis who, under the direction of President Ben E. Rich of the Eastern States Mission, has been giving illustrated lectures in the New England states on the important subject, "The Rise and Progress of 'Mormonism.'" His collection contains many pictures of interest, among which are the interior of the great Salt Lake Temple. The machine and slides were purchased by the elders of the Eastern States Mission, to whom much credit is due for giving President Rich their loyal support in making this lecture course a grand success.

Elder Louis Cole, Wilmington, North Carolina, May 24: "We enjoy our mission and have traveled the past three months preaching to the people at their homes and in some churches, with a good attendance at all our meetings. We have made many friends and have allayed some prejudice.

We held cottage meetings where people had never heard the elders before, and they invited us to come again. The ministers of Wilmington are holding street meetings on Sunday as the people do not attend Church very well. We have one healing to report. An old lady who had not walked for more than a year and whom the doctors said could not be helped, heard that the elders of the Church were in the city and sent for us. We administered to her, and the Lord answered our prayers, and the following morning she was able to walk. She has remained well since. The Saints in Wilmington are buying a lot to build a church."

Hyrum J. Richards and Hugh S. Fackrell, Buckvalley, Pa., June 4: "We have traveled without purse or scrip for the past three weeks, in the country districts. The people were bitterly opposed to what they understood to be 'Mormonism,' owing to slanderous reports circulated by anti-'Mormons.' Frequently we were compelled to ask many times before securing entertainment, but in every case where the Lord prepared the hearts of the people to entertain us, we feel that much good was done. We worked our way up the country to Tomstown where we met President D. Rolla Harris and held a very successful conference of the Fairview Branch of the Church. We are proud of the work being done in the West Pennsylvania Conference and are confident that our travel without money has given us a better opportunity to show our devotion to the cause of God."

"In November, 1912, the Church granted the elders in the Birmingham Conference, England, permission to erect a meeting house. This new Birmingham chapel was dedicated Sunday evening, December 1, 1912, on which occasion some 450 people,—elders, Saints, investigators and strangers listened to the exercises. This chapel in Bir-

mingham is the only house in England erected by the Latter-day Saints, the others owned in England having come to them as completed structures. The chapel is of pressed red brick, beautiful in design, the assembly room being thirty by sixty feet, inside measurements, furnished with four hundred comfortable chairs, a neat pulpit and stand. The vestry is fourteen by twenty-six feet, having a seating capacity of seventy people. The baptismal font is installed in the vestry under the floor. The building is lighted by electricity and heated by a hot water system. Connected with this valuable property is a parsonage or home for the elders consisting of nine comfortable rooms with bath, kitchen and numerous closets. Since its dedication on December 1, 1912, more strangers have come out to meetings than ever before, and in spite of the onslaughts of our enemies we have



more friends in this city than we have had for a number of years past. The picture herewith presented is one taken of the building and elders the day before the dedicatory services. Elders, left to right, front row: David H. Cannon, Conference clerk; Mrs. Albert T. Smith, Albert T. Smith, retiring president of the Birmingham Conference; President Rudger Clawson, of the European Mission; President Warren S. Tew, incoming president of the conference; Harper W. Noble, Harry V. Graham; second row: Allen C. Mortensen, Joseph E. Webb, D. Murray Davis, Leland F. Pilkington, James M. Jones, Luther H. Haderlie, Clyde A. Russell, Thomas F. Hardy, Joseph A. Bodily; third row: William Burrows, George Hamp, Wm. H. Woodyatt, Philip C. Reynolds; fourth row: John J. Whetton, W. A. Wells, President Joel Richards of Liverpool Conference; Clyde H. Bennion, Samuel D. Wilstead, S. A. Brighton, E. G. Camberlain, and Lawrence A. Poulton; fifth row: A. J. Sperry, Wilford Reeder, Isaac C. Wood.

"The following picture represents the elders attending Conference Presidents' Convention, March, 1913. Elders, rear row, left to right:

Peter S. Condie, Cyril Duffin, Wm. H. Stayner, Wilford W. Rich, Samuel H. Cornaby, Lafayette Jackson, Milton Jacob; front row: John



F. Olsen, Thomas E. Briggs, Warren S. Tew, Rudger Clawson, E. Taft Benson, Hugh Ireland, Associate Editor of the *Star*, Melvin J. Benson; sitting: Thomas E. Winegar, and Amos R. Cook."

Judge C. M. Nielsen was the orator at the American celebration of the Fourth of July in Christiania. *Verdens Gang* of July 5th gives a short synopsis of the speech and a little biographical sketch of Judge Nielsen. They say Judge Nielsen gave a very interesting oration which was made specially attractive by his melodious accent. The oration held the people interested from beginning to end. The judge compared the national condition of the Americans in the Revolution of 1776 with the great work of the Norwegians in 1814. The same spirit animated the Norwegians that was manifested by Americans in the Revolutionary War.

Elder Levi Anderson, Minneapolis, Minn., May 31: "The people here are taking a great interest in 'Mormonism' both for and against. About twenty denominations, representing two hundred individual churches are studying 'Mormonism' from the same text, a book entitled 'Mormonism, the Islam of America,' written by Bruce Kinney, former superintendent of Baptist missions in Utah. We have held splendid open-air meetings, of late, with from two hundred to five hundred listeners, many of whom are studying the truth from our books. The Twin City branch has a large attendance at the regular services. We have had several baptisms lately and have bright prospects for the future."



## Priesthood Quorums' Table

**Make a Good Beginning.** "When the ancients said a work well begun was half done," says Polybius, "they meant to impress the importance of always endeavoring to make a good beginning." This importance cannot be too much emphasized in relation to the classes in Priesthood. Not a few Priesthood quorums throughout the Church, when the busy summer season began, discontinued their meetings. By so doing, those of these who began in January, 1913, have their courses of study only half completed. The rest of the work should be finished Dec. 31, 1913, as the new text books are expected to be ready for distribution on or before that date. Though you began well last January, the work at best is only half done; the successful completion depends upon a good beginning this fall.

A good beginning means that the officers should first outline a definite policy for each respective quorum to pursue. They should determine to do something, submit it to the quorum or meeting, and ask all to unite in its accomplishment. This something may be a concerted action to obtain an average attendance at meetings of at least 80%; or, the determination to have the quorum reported at the end of the year as 100% observers of the Word of Wisdom, and every man a tithe payer. Associated with these may be several other worthy objects, such as raising missionary funds; the appointing of committees to look after sick and needy families of quorum members, and visiting indifferent members; others, to devise educational entertainments to be given under the auspices of the quorum, etc., etc. Above all, start out with the ideal in mind to have every man in the quorum prepared and ready to work in any position in the ward, stake, or missionary field to which authorities of the Church may call him. Then, in the language of Carlyle, "Have a purpose, and having it, throw into your work such strength of mind and muscle as God has given you."

It is well for bishops and presidents to remember, too, that a good beginning in class interest depends, first, upon the choice of a good class leader. Choose an instructor who can give inspiration—one not chosen for his ability to preach, but for his art of kindling thoughts in others' minds. "The teacher who is attempting to teach without inspiring the pupil with a desire to learn," says Horace Mann, "is hammering on cold iron." The same fact is emphasized by another who adds that, "The best teacher is one who suggests rather than dogmatizes, and inspires his listener with the wish to teach himself." Then, search your ward for the best teachers. If you think you haven't any, develop them as best you can.

Another adjunct to a successful beginning is for the bishop to name a definite time and place for the holding of the opening Priest-

hood meeting, and to give due publicity to it. All wide-awake officers know the value of legitimate advertising in Church work as in business.

Finally, brethren, get the spirit of the work at once. A half-converted, pessimistic officer will leaden the activity of a quorum any time. On the other hand, a true wide-awake, enthusiastic one renews the drooping spirits, and inspires all who come in contact with him. There emanates from him something which enlivens and rejuvenates its energy, guided and enhanced by the Spirit of the Lord. Emerson says, "The world belongs to the energetic." To such, most assuredly, belong the successful Priesthood meetings, for the Lord blesses and guides the faithful, energetic worker. May we find such in this important work, which is, even as yet, only the beginning of the great Priesthood movement.

DAVID O. McKAY.

Elder Alexander Brown, writing from St. Joseph, Missouri, July 3: "The St. Joseph branch is flourishing, the elders and lady missionaries are doing effective work among the citizens of the town. Four people have been baptized during the past two months. There are others who are on the way, some fifteen investigators having expressed themselves as being desirous of joining the Church. In our Sunday School and hall meetings new faces are continually seen. In tracting we find many who are willing to give us a hearing. Among this class of people the lady missionaries are doing a wonderful work, re-visiting and teaching the truths of the gospel. The workers are very much en-



couraged. The elders and lady missionaries standing, left to right: S. F. Kimball, Raymond, Canada; Vilate Bennion, Vernal, Utah; J. H. Florence, Porterville; Clara E. Bone, Alexander Brown, Lehi; William F. Rigby, Fairview; sitting: Rowena Larsen, Tremonton, Utah; H. A. Bell, Dempsey, Idaho; May Petterson, Ogden."

# Mutual Work

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## Joint Convention Meeting, Y. M. and Y. L. M. I. A.

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To Consider the Program for Contests Leading up to M. I. A. Day—  
9:00 a. m.

The stake boards should have met jointly prior to this meeting and prepared a suggestive list of activities for contests leading up to M. I. A. Day, and rules governing same.

The first business is to consider their report and to decide definitely upon the work to be taken up in your stake.

### ACTIVITIES TO BE TAKEN UP AT THE GENERAL JUNE CONFERENCE.

In order to make clear to the officers what will be done in contest work at the June Conference, and so aid them in the selection of their own work, the following activities have been outlined by the General Board, and will be taken up at the annual conference of the M. I. A., June, 1914:

#### I Re-told Story—10 Minutes.

Points for judgment:

1. Selection.
2. Delivery.
  - a. Simple, earnest, direct.
  - b. Pronunciation and enunciation.
3. Get author's message and tell it in your own words.
4. Give proper value to the parts.

Note. See suggestive list of stories in ERA and JOURNAL.

#### II. Mixed Double Quartet. (See ERA and JOURNAL for title.)

- a. Attack and release.
- b. Reading and interpretation.
- c. Phrasing and expression.
- d. Blending and balance.
- e. Tempo and pitch.
- f. Tone quality.
- g. Enunciation.

#### III. Orations. 10 minutes.

Points for judgment:

1. The idea.
2. The development.
  - a. Introduction.
    1. Simple, direct, earnest, suggestive of material to follow.
  - b. Body.
    1. Develop theme which should be persuasive rather than merely matter-of-fact.
  - c. Summary.
    1. General conclusion taken from the body of oration.
  - d. Original.

1. No long quotations should be given.
2. Sincerity.

3. Delivery.

Note. See suggestive list of subjects in ERA and Journal.

Note. Consult as models, orators such as Demosthenes, Lincoln, Webster, Woodrow Wilson, Sumner, Wendell Phillips, Nicholas Murray Butler.

IV. **Junior Boys' Chorus.** (Six to eight members.)

1. "The Morning Breaks the Shadows Flee."—E. Stephens.

Music will be printed in the ERA for the use of contestants.

V. **Junior Girls' Chorus.** (Six to eight members.)

1. "My Soul is Full of Peace and Love."—Jos. J. Daynes.

Music will be printed in the YOUNG WOMAN'S JOURNAL.

Note. For points for judgment in IV and V, see regulations governing mixed quartet, number II.

### REGULATIONS FOR GENERAL CONTEST WORK.

1. **The Church Districted.**

In order to obviate over-crowded time at the general Church finals in June, the stakes of the Church have been grouped in sixteen districts for try-outs as follows:

District 1.—Taylor, Alberta.\*

District 2.—Big Horn.\*

District 3.—Union.\*

District 4.—Yellowstone, Teton, Fremont, Rigby, Blackfoot, Pocatello, Bingham.\*

District 5.—Cassia.\*

District 6.—Star Valley, Bear Lake,\* Bannock, Woodruff.

District 7.—Oneida, Cache,\* Hyrum, Benson.

District 8.—Malad, Box Elder, Bear River, Ogden,\* No. Weber, Weber, Morgan, Summit.

District 9.—Salt Lake,\* No. Davis, So. Davis, Moapa, Pioneer, Ensign, Liberty, Granite, Jordan, Tooele.

District 10.—Utah,\* Alpine, Nebo, Wasatch, Emery, Carbon.

District 11.—So. Sanpete, No. Sanpete, Wayne, Sevier,\* Juab.

District 12.—Beaver, Parowan,\* Panguitch, Kanab, St. George, Millard, Deseret.

District 13.—San Luis, Young,\* San Juan.

District 14.—Maricopa,\* St. Joseph.

District 15.—St. John,\* Snowflake.

District 16.—Uintah,\* Duchesne.

\*Note. The stake superintendents of the Y. M. and Y. L. M. I. A. of the stakes starred will take the initiative in arranging for the district finals, by correspondence or otherwise, in their districts, following the same general plan governing the grand finals.

2. **Rules for Entry.**

Only winners in stake try-outs can enter for Church district try-outs. Only winners in Church districts will be eligible for entry for finals in Salt Lake City, in June, 1914. All contestants must be active members of the Mutual Improvement Associations.

3. **Additional Contest Work.**

The stakes that desire to add activities other than those named to be taken up in the June Conference, may engage in debates, declamations, instrumental music, vocal solos, duets, trios, etc., in their various stake contests, but the above outlines will be used in the general Church finals to be held in Salt Lake City, and will be judged according to the points suggested.



## Convention Program, Y. M. M. I. A.

### Morning Session—10 o'clock.

#### I. How to Get 100% Efficiency Out of Stake and Ward Officers.

An address of not more than 15 minutes, covering the following points:

1. Weekly stake board meetings should be held at which there should be a regular order of business. This order should include reports of committees, consideration of instructions from the General Board, and other items. Definite instructions and suggestions for monthly stake and ward officers' meetings should be prepared.

2. A stake and ward officers' meeting should be held monthly, and in this meeting a definite order of business should be followed. Here also the work which was planned for the ward officers for the previous month, should be checked up, and where new ideas have been developed by the ward officers, these officers should receive commendation and encouragement. If there have been failures, the reasons for such failures should be stated; and if the officers have succeeded, they should be encouraged to tell how they succeeded. The speaker is referred to Nephi Anderson's address on "Follow-Up" in the August ERA, for a further development of this subject.

The stake superintendency should also report and give their instructions for the following month. Each month has its specific duties, and the duties that should be performed for the following month should be taken up. Stake officers are referred to Nicholas G. Morgan's address in the August number of the ERA for suggestions.

3. Ward officers' meetings should be held weekly. In these meetings there should also be a regular order of business, and a checking up of the instructions decided upon at the previous meeting. At this meeting also the instructions received from the stake officers should be reviewed and preparations made for their application. At this meeting also preparation in every detail should be made for the next association meeting. When necessary the officers of the Young Ladies' Association, and the bishop, should be consulted relative to important matters.

#### II. Something New for Junior Classes.

An address of not more than 15 minutes, to be given by the visiting member of the General Board, covering the following points:

1. A three-years' course on the Development of Character in three Manuals, entitled, "Courage," "Conduct," and "Success."

2. First year's entrance open to boys fourteen years of age. Recognition will be based on attendance (30 points), knowledge of the text (40 points), conduct (30 points). Passing mark, 75%.

3. At the successful completion of the first year each member will be given an official pin, and at the close of the third year, a diploma signed by a general officer on recommendation of the ward class leader and the president who will also sign.

#### III. The Y. M. M. I. A. Hand Book.

What it is and how to use it. Specific illustrations will be given in an address of not more than ten minutes, by the visiting member of the General Board.

#### IV. Discussion and Questions.

All the topics should be treated before any discussion is held.

### Afternoon Session—2 o'clock.

#### Membership Slogan.

The average enrollment of the Church population in the Y. M.

M. I. A. is eight out of every hundred. In order to increase this average, the officers of the Y. M. M. I. A. should take for their slogan, "Get 12% of the Church ward population into the Association." The above topic will be presented by the representative of the General Board.

### **I. Winning the Boy.**

An address of not more than 20 minutes, covering the following points:

1. To win the boy, plan well the program for the grand opening of the year's work.

1. There is need of good class leaders who should possess the spirit of the work and ability to lead and who must always be prepared and present.

2. Keep the social spirit awake among the young people during the entire year by providing folk dances, excursions, picnics, proper games, balls, dramatic, musical and other entertainments.

3. Prepare good preliminary and open night programs. For suggestions see the outlines for the conjoint sessions and open nights in the Manual. The association should follow these suggestions unless they have locally something better.

4. In all your activities and amusements co-operate with the ward bishopric and the Young Ladies' Association.

5. Keep the public informed of your association activities by advertising them in the newspapers, by bulletins, and by Sunday announcements.

6. Interest the boys in scout work and athletics. For suggestions in these activities see the Y. M. M. I. A. Hand Book.

7. Interest your committee on Vocations and Industries in the activities of the boys.

8. Engage as many as possible in special intellectual activities, such as debates, story-telling, instrumental and vocal music, readings, recitations and orations.

9. Appoint an energetic membership committee and set them to work to interest the boys in attendance and active work in the associations.

### **II. Developing the Boy.**

An address of not more than 20 minutes, covering the following

2. Every member of the class should have a copy of the Manual and be encouraged to prepare his lesson.

3. The meeting place of the organization should be clean, well-lighted, heated and ventilated. The young people should be taught proper reverence for their places of meeting.

4. The officers should be prompt and punctual in attendance, and in opening and closing the meetings.

5. The officers should give special attention to safe-guarding the class period, so that the time allotted to study shall not be interfered with by the preliminary program or by exercises to follow.

6. The president and his officers should be first in all the requirements of the organization, including the payment of the fund, subscription to the ERA, the Manual, etc.

Finally, the officers should "Get the spirit of the Lord and work hard under its influence."—Joseph F. Smith.

### **III. Questions and Discussion.**

## **JOINT EVENING SESSION.**

This meeting is desirable; the time and place of meeting to be fixed by the stake boards. A short introductory talk should be

given by the stake superintendent of the Young Men's and the Young Ladies' Associations. There should be a suitable musical program for the occasion. The general public should be invited to attend.

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### How to Organize Junior Classes

In organizing Y. M. M. I. A. junior classes in the wards this season the following suggestions should be noted:

1. The president of the association should secure a good class leader who has a love for the boys and a spirit for the work and who will be prompt and punctual in attendance and always prepared.

2. The class leader should list the number of boys in his ward between fourteen and sixteen years of age, inclusive, who are eligible for enrollment, and then visit the boys, explain the three-year junior course to them, and get them to join his class. Where more than fifteen to twenty are enrolled a second class may be organized.

3. On the opening evening the leader should choose a secretary from his class whose duty shall be to aid the class leader in keeping a correct record of the attendance, and the preparation of the lesson. The conduct of each and every member in the class should be marked weekly by the teacher. He should see that each member of the class shall purchase a manual, keeping a strict record of the sales. When the General Fund for the season is paid, credit should be strictly recorded.

4. The Y. M. M. I. A. offers a three-year's course on the Development of Character. This course will begin with the present year's manual, entitled "Courage," and will be followed by two other manuals, entitled "Conduct" and "Success."

5. At the successful completion of the first year's course, each member of the class will receive an official Y. M. M. I. A. pin and at the completion of the third year's course a diploma signed by a general officer on the recommendation of the ward class leader and the president.

6. Recognition will be based on, attendance 30 points, knowledge of the text, 40 points, conduct, 30 points. The passing mark will be 75%, so that if in these three requirements the student shall obtain 75% or over for each of three years he will be entitled to the pin at the close of the first and a diploma at the close of the third year.

7. The details of how to obtain the pin, its distribution, cost, etc., will be made known in the ERA later.

8. The object of offering this definite course is to get a larger and more regular attendance, a more diligent application to the study of the manuals, and to encourage meritorious conduct among the boys.

9. Presidents of associations and class leaders are urged to make special missionary effort to organize a large class in every ward of the Church, and more than one class, if the number of boys shall allow. There are any number of boys waiting for this opportunity. Seek the spirit of this work, and win them into your classes.

10. The Manual course is attractive, and this season's manual is sure to interest the boys.

11. The course will be open to boys of the ages 14, 15 and 16. There need be only one class in each association. It matters not which year the student completes first. All who enter this year will study "Courage" for their first year; those who enter next year will take

the second subject first, in company with the first year class; and those who enter three years hence, the third year's subject with the first and second years' classes, and so on. After the first three years, there will be a part of the class graduate into the senior class each year, while, of course, new students will join each year.

### Supplemental Reading for the Senior Manual

The following books are recommended as supplementary reading on subjects related to the manual to those who desire to enter into the subject in greater detail than the manual gives:

"Choosing a Vocation," Parsons; "The Young Man and the World," Albert J. Beveridge; "Home Training Bulletins," William A. McKeever; "Farm Boys and Girls," William A. McKeever; "Pushing to the Front," Orison Swett Marden; "Education for Efficiency," Eugene Davenport; "Education for Efficiency," Charles W. Eliot; "Efficiency," Emerson; "The Call of the Twentieth Century," David Starr Jordan; "The Principles of Scientific Management," F. W. Taylor; "Character," chapter four on "Work," Samuel Smiles; "Self Help," also "Thrift," Samuel Smiles; "The Strenuous Life," Theodore Roosevelt; "Crown of Wild Olives," John Ruskin.

### Reading Course, 1913-14

Seniors—1. "The Reign of Anti-Christ," Sjodahl; 2. "The House of the Lord," Talmage; 3. "The American Government," Haskin; 4. "Corporal Cameron," Connor; 5. "Joseph and the Land of Egypt," Sayce; 6. "Making the Farm Pay," Bowsfield.

Juniors—1. "The Courage of the Commonplace," Andrews; 2. "Stories of Inventors," Russel; 3. "Heroes of Every Day Life," Coe; 4. "The Pioneer Trail," Lambourne; 5. "The Southerner," Dixon.

Elder C. R. Hart, Alamosa, Colo., May 24: "The San Luis conference of the Western States Mission was held in Alamosa, Colorado, at the Seventh Day Adventist Church which was given free of charge for this purpose. There were a fair number of people at the meetings including friends, Saints and investigators who expressed themselves as enjoying our meetings. Elders in



the photo: D. C. Allen, Huntsville, Utah; H. L. McDermott, Clifton, Idaho; C. R. Hart, Raymond, Idaho; front row: H. P. Murray, Wells-ville, Utah; Amos Keller, Mink Creek, Idaho; J. C. Willden released and returned home, having spent 29 months in the mission field, Mancos, Colo."



## Passing Events

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**New Parcels Post** rates went into effect August 15. Under the new arrangement, packages weighing twenty pounds may be mailed two hundred miles at the rate of five cents for the first pound and one cent for every additional pound. Local rates are reduced to one-half of previous rates.

**Governor William Sulzer** of New York was impeached in the early part of August by the legislative assembly for misappropriation of campaign funds and false statements. Lieutenant-Governor Martin H. Glynn was made governor, and for a time New York had two governors, Gov. Sulzer refusing to vacate, up to this writing, August 18.

**Augustus O. Bacon**, of Georgia, is the first United States Senator to be chosen at a state election held under the new amendment to the Constitution which provides for choosing senators by the direct vote of the people. He was chosen without opposition, to succeed himself, at a state election held July 15, at which the total vote polled was 10,000.

**Dr. Robert Bridges** has been appointed poet-laureate of England to succeed the late Alfred Austin, who acted since 1896, and who died June 2, 1913. Dr. Bridges was born in 1844. He graduated as a doctor of medicine at St. Bartholomew's College in London, and practiced his profession until 1882 when he retired. He has written several plays, a volume or two of short poems, and a number of critical essays on poets and the structure of poetry. While his verse has never been popular, it is admired by a small circle for its beauty of thought and perfection of form.

**On railroad business** the Bureau of Railway Economics reported for May that the railways of the United States received for their services to the public an average of \$8,230,000 a day; to run their trains and for other expenses of operation it cost \$5,920,000 a day. Their taxes were \$341,500 a day; their operating income \$1,972,322 a day, for the 220,897 miles of line reported, or at the rate of \$8.93 for each mile of line for each day. All of these amounts are substantially greater than the similar returns for May, 1912. These reports include over 95% of the mileage and earnings of the railways of the country.

**The United States Ambassador to Mexico**, Henry Lane Wilson, returned to Washington, July 26, in response to an order from President Wilson. He described the situation in Mexico to the President and the Secretary of State. He said Huerta had the situation fairly in hand, and rather favored the recognition of the Huerta government, but private reports indicated that almost every state was against Huerta, and that the federal government was on the verge of a downfall. As a result, the President named and sent ex-Governor John Lind of Minnesota to Mexico as special envoy, and Ambassador Wilson resigned. Mr. Lind carried a special message from President Wilson to Huerta. Much bitterness against the United States is manifested by the Mexican people and press.

**Elder Hyrum M. Smith**, of the Quorum of Twelve Apostles, was appointed on August 14, by the Church authorities, to preside over the European Mission, to succeed Elder Rudger Clawson, recently returned. Elder Smith is a son of President Joseph F. Smith, and became a member of the Council of Twelve Apostles on October 24, 1901. He filled a mission to Great Britain in 1895-98, and has been a constant and active worker in the Church. He is a member of the Boards of Y. M. M. I. A. and Religion Class, and is well known in the community as a man of strong character and purpose, and well versed in the matters of Church doctrine and government. He was born March 21, 1872, in Salt Lake City, Utah, where he attended the public schools, and later the Latter-day Saints College from which he graduated in 1894.

**The Balkan situation** appears to have come to a peaceful solution, a peace treaty having been agreed to recently. When Bulgaria found itself defeated in its attempt to seize the lion's share of the spoils of the Turkish war, which ended by the London Peace treaty May 30, 1913, it sued for mercy. However, this appeal did not come until Roumania had joined the Servians, Montenegrins, Greeks, and Turks in attacking Bulgarian forces in a second war. When the Roumanian army was within easy reach of Sophia, and when Turkish troops had re-entered Adrianople, the Bulgarian cabinet, July 22, notified the Powers that they were ready to make peace, if Servia and Greece would consent. At nine o'clock on Sunday morning, August 10, the representatives of the five Balkan states signed a treaty of peace which, it is to be hoped, will be true to its name for years to come. If this is really the end of war in that district, it will be due more to the fact that all parties are exhausted by their internecine struggle, than to the provisions of the treaty, which are said to be neither founded on inherent justice nor satisfactory to the parties concerned. Bulgaria is completely at the mercy of her late allies, and besides has sacrificed the respect of the outside world by her avaricious desire to get the lion's share of the spoils of the Turkish war. The lives of thousands of people were needlessly sacrificed in the second war, as a result of which war there seemed to be nothing to prevent Servia and Greece from dividing up the disputed territory to suit themselves, except, of course, the veto of the greater European powers. It is interesting to note that Roumania rejected a plea of the United States, that the Balkan peace conference in the Bucharest treaty include a guarantee of religious freedom, proposed for the benefit of the Jews inhabiting the territory to be ceded or annexed.

**An invitation to Rev. Davidson to join the Latter-day Saints** was recently given by President Ben E. Rich of the Eastern States Mission. Rev. Davidson had become dissatisfied with his church, for reasons, perhaps similar to those that influenced the minister in *The Calling of Dan Matthews*, had burned his vestments and renounced his allegiance. Hence President Rich's invitation which appeared simultaneously in the *New York Times*, the *Baltimore Sun*, and other eastern papers, Monday, August 11. We quote from the *Sun*:

"New York, Aug. 11.—If the Rev. Charles Steele Davidson, of Charlottesville, Va., who renounced his allegiance to the Protestant Episcopal Church by burning his vestments and prayer book at the gates of Monticello, will apply at a mission house at 33 West One Hundred and Twenty-sixth street he will find a man waiting to welcome him into a new faith.

"This man, who thinks he has the brand of religion the Rev. Mr. Davidson will like, is Ben E. Rich, president of the Eastern States Mission of the 'Mormon' Church.

"President Rich made the case of the Rev. Mr. Davidson the subject of his sermon in the Harlem branch of the 'Mormon' Church yesterday.

"It is very significant to me," Mr. Rich said, "that the Rev. Mr. Davidson burned his vestments after finding that the church to which he belonged was "spiritually dead." We have been accused of being about everything that is vile, but we have never been accused of being spiritually dead.

"They have often found that our organization was the "strongest organization in the world outside of the German Army." Critics of our Church agree on this characterization. In fact, we might tell Mr. Davidson the secret of our Church's power. It is only that we are not spiritually dead. All that holds our organization together, in fact, is the spiritual enthusiasm of its membership.

"That is all there is to it. A Civil War general turned lecturer after the war, and he specialized on anti-"Mormon" and temperance lecturers. He preached against us a dozen years and then came upon some workmen of our faith who were erecting a monument to the first "Mormon" prophet, Joseph Smith, at his birthplace, in Sharon, Windsor county, Vt.

"The old soldier and anti-"Mormon" lecturer looked at the workmen, talked to them, learned of the lively glowing faith that kept them to their task, as it carried our pioneer caravans across the Great American Desert. And finally he wrote a letter to a prominent officer of the Church declaring that while he hated and detested our religion, still he was forced to concede that it was a remarkable thing, in an age of general faithlessness in God, to find any creed so completely fanatical in its faith as ours was. We do believe in God with all our hearts, and we don't go half way with our belief.

"If the Rev. Mr. Davidson should come with us he would find no special appointment awaiting him in a segregated clergy. And he would not find our poor held off in the back pews. He might find, should he join a "Mormon" ward, that his grocer was his bishop, while his woman servant was a prominent official of the Woman's Relief Society. And he might find that the boy who delivered his groceries at his back door was an elder, and the farmer who brought in his green groceries was a high priest.

"In Sunday meetings he might be asked to speak just after the grocer boy had spoken in his capacity as an elder or the farmer had officiated at the sacrament in his capacity as a high priest.

"Should he take to our mission field, he would find a millionaire's son giving out tracts alongside the son of a poor grocer or butcher, and he would find the two preaching together in street meetings. He would find that all our missionaries, instead of being in service with the idea of making a career out of it, were yielding that time to the cause they have espoused. He would find that, while formerly working in some store or field or industrial occupation, they individually saved the money on which they entered the mission field and that each one expects to go back to the trade or employment he abandoned at the termination of his three years of service in the cause of his religion.

"So that ours is a religion to which everyone gives and in which all take that abiding joy that comes with service freely rendered. At our meetings here folks of every social estate mingle freely and alter-

nate one with another in doing the preaching. We have no paid clergy.

“We have no clerical class removed from the rest of us. That is why we were good Americans when we permitted an apostle to become a candidate for the United States Senate. Scored as we have been for this, we found a justification for it that other churches could not comprehend, since our Church organization was so different.

“Had Senator Smoot been a chief official of any other church, he would have been set apart from the general community. He would have been graduated from a church school; ordained to the clergy, and a living would have been provided for him. He would have attained a great height in a calling to which he had dedicated his time and energies.

“Any lay member of our Church might have been summoned for the Church work Senator Smoot was called upon to do as an apostle. Every apostle in the Church has been so called, in fact. President Woodruff tended his farm and pitched his hay with his own hands after he became President, as he had done before. Apostle Woodruff, his son, could ride mountain ponies in a roundup with any cowboy on his ranch, and Brigham Young, Jr., an apostle, was as good a frontiersman almost as his father.

“So we can assure the Rev. Mr. Davidson a welcome among us into a spiritually alive organization in which there are no lines as to rich and poor or powerful and weak, and in which our charities are so attended to that no one knows about them and there is no parading of the beneficiaries before their luckier brothers and sisters. He may abhor the thought of coming with us right now, but it is because he has no doubt heard from our enemies about us. In proclaiming that the churches of his day are spiritually dead he proclaims what our first prophet taught us as the exact reason why he had been divinely appointed to restore in this age the exact Gospel as Christ taught it and established it on earth.”

**Elder Theodore Tobiason**, a resident of Forest Dale, has been called to preside over the Swedish mission, and left for Stockholm on August 21, for his field of labor. Elder Tobiason was born in Malmo, Sweden, March 2, 1864. With his mother, he came to Utah in the fall of 1871. He was baptized September 23, 1873, by Elder Daniel H. Wells, and has proved a faithful member and worker in the Church, his present position being alternate high councilor in the Granite stake of Zion, to which office he was set apart in May, 1903, at which time he was ordained a high priest. He has heretofore filled two missions, one to the Northern States (1887-9), during which time he labored mostly in Illinois, Pennsylvania, Michigan, and Indiana, and another to Sweden in 1895-7. In 1890 he was ordained a seventy. On October 2, 1885, he married Louisa B. Woolley, a daughter of Bishop John M. Woolley, and has a family of eight children. His occupation has been varied, first engaging in farm work, and later in carpentering and contracting. He is a man of sterling integrity, full of the spirit of the gospel, and an enthusiastic and useful missionary.



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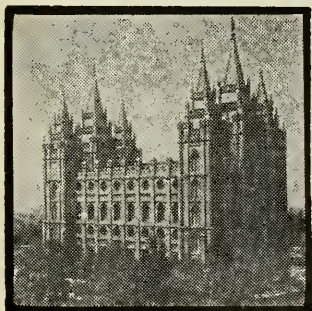
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Two questions are answered, on the whole, in the senior and junior manuals this year: "What is man's relationship to his work?" in the senior; and "What part does courage play in the development of character?" in the Junior Manual. The answers, as developed in the manual text are as interesting as they are important. The manual is being printed and will be out in early September. Manual 25c; ERA, including Manual free, \$2.00 for Vol. 17, beginning Nov. 1.

## Improvement Era, September, 1913

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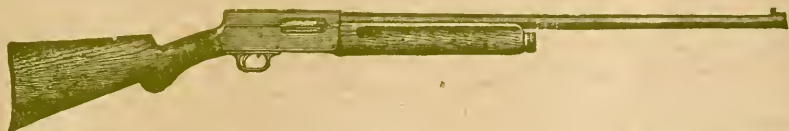
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